Amalgamation – 1925.

See Also: Health, Eugenics.

Lynchings.

Segregation.

Ku Klux Klan.

Amalgamation-1935.

North Carolina.

FOUND IN COLORED MAN'S HOME, HELD FOR HIGHER COURT

White Woman Refuses to Give Explanation As To Her Presence In House With Number of Males.

(Special to the Journal and Guide.)

Raleigh, N. C., Mar. 5.—Following her discovery living in the house of a member of our group in the wilds of St. Mary's township, Mrs. Beatrice Young, white woman, formerly of Wake Forest is now in the county jail in default of a bond in the sum of $25 after having been bound over to the Superior Court by Magistrate J. W. Owens, on charges of aiding and abetting in prostitution.

The man,, Phil Williams, at whose house the woman was living was made co-defendant with the woman, but was cleared. He was, however, placed under $300 bond as the result of a still being found near his home.

Deputies J. P. Stell, E. P. Denton, P. P. Saunders and Joe Pattin made the raid on the house. Phil Williams and several men and women of our group were there, but no white people. The woman said she had been staying at the house for four days but Williams said she had been there for about a week.

At the hearing the woman would not take the stand and refused to make any explanation of her abode in the colored man's house. Although there was no direct evidence of any immorality Magistrate Owens decided that her mere presence in the house was grounds for a grand jury investigation and ordered the woman held under bond in spite of the motion of her attorney, W. B. Jones to dismiss the charge on account of lack of evidence.

PROVES ACCUSER HIS MISTRESS, GETS LIFE TERM

Rockingham, N. C.—(ANP)—After Mrs. Better Hatcher, white, had taken the witness chair and told the court that Charlie Myers, had invaded her cabin and assaulted her, Myers took the chair and explained to the court that he had often gone to the hut, while a trusty with a chaingang, and, had illicit relations with the woman, with her consent.

He admitted that on the day in question he had been with her, but with her permission, and stated that scars she had on her neck were probably made by her husband. His story made quite an impression on the court, but he was found guilty He was given a life term in the penitentiary.

Amalgamation - 1925. Oklahoma.

Marrying Of Whites And Negroes Is "Worse Than Murder." Savs Klan Woman

Declares Caucasion Race Being "Degraded" By Mixture With Inferiors.

OKLAHOMA CITY, Okla., Feb. 5. —Mrs. Lucien Trigg Davis, imperial lecturer for the women of the Ku Klux Klan in an address here recently, advocated capital punishment for the white person, whether man or woman, who is convicted of degrading the blood of the white race by mixing it with any of the inferior races. 2-7-25

"The threatened absorption of the white race by the Negroes," said the lecturer, "is the greatest danger that confronts American civilization today." In all such amalgamations history shows that the higher civilization is degraded to the approximate level of the lower, not the lower elevated to that of the higher. The ever-increasing number of mulattoes holds a terrible warning to the white peaople of America, as one has but to look forward a few more generations to see the almost total disappearance of the Caucasion race in this country. This is certain unless something is done to stop the present tendency.

"There is but one way to prevent this," continued Mrs. Davis, "and that is to pass a law prescribing the death penalty for any who commits this act of race murder. This crime is immeasurably worse than ordinary murder, for the one who murders an individual has killed but one, while he who mixes the proud American blood with that of the African murders of the entire Caucasian race. Carried to its final conclusion this degrading practice will end in the elimination of both white and black, and the creation of a mongrel breed devoid of racial honor, and possessing none of the hardy characteristics that have made the American people the greatest in the history of the world, a cross-breed race that would be easily overcome by any of the other nations.

"The recent vice crusade in Chicago," continued the speaker, disclosed that over 8,000 Negro men in that city have white wives, to whom they have been regularly married."

There was a tremendous crowd at the meeting. Following the address, application blanks were distributed and many signed up for membership in both the men's and women's branches of the order. Mrs. Davis is making a tour of the Oklahoma cities, lecturing on the principles and purposes of the Ku Klux Klan.

Amalgamation—1925

Ohio.

OHIOANS DEFEAT ANTI BILL SEEN AS MENACE TO RACE

NEW YORK, March 17.—Harry E. Davis, member of the Board of Directors of the National Association for the Advancement of Colored People and a member of the Ohio legislature, has succeeded in stopping a bill which would have prohibited intermarriage between white and colored people in the State of Ohio. Mr. Davis reports as follows to the National Office of the N.A. A. C. P.:

"I am pleased to advise you that on Tuesday, March 3rd, a meeting was held by the Judicial Committee of the House to consider House Bill No. 218, generally known as the 'Anti-Intermarriage Bill.' Of course, I appeared in opposition to this measure and invited also Rev. H. C. Kingsley to represent the Cleveland Branch, W. P. Dabney, representing the Cincinnati Branch and Professor H. A. Miller of Ohio State University representing the local Columbus people.

"Mrs. C. J. Ott, a member of the House from Youngstown, in which city the author of the Bill resides, voluntarily appeared in opposition to the bill. Mrs. Florence H. Wells, a member of the House from Lucas County, and also a member of the committee, intended to oppose the bill but was prevented from being there because of the death of her father. She registered her opposition to the measure thru Mrs. Ott. I am pleased to advise you that all the eight women members of the House expressed themselves at one time or another as being opposed to the bill.

"Professor Miller devoted a good portion of his address to the scientific and social aspects of the question and I believe he made a very profound impression. There was in attendance at the hearing about a dozen members of his sociology class of Ohio State University. Mr. Dabney gave a splendid historical review of the subject, drawing from a large fund of personal experience and observation which he had had as a resident of Virginia and as a newspaper editor. Rev. Kingsley represented the church interests and I believe the climax of the hearing was reached at his denunciation of the Bill as the Magna Charta of Bastardy. The committee has practically decided to let the Bill rest where it is and I do not believe there will be anything further come out of it."

Mr. Dabney headed a Cincinnati delegation composed of Rev. Samuel A. Brown and Rev. B. F. Smith. Mr. Dabney has been an active opponent of the anti-intermarriage bill.

ANTI-INTERMARRIAGE BILL IS HELD UP

Committee Agrees Not To Push Measure At This Session

MANY AT HEARING

Dr. Howard Kingsley Denounces Measure As Magna Charter Of Bastardy

Columbus, Ohio.—

Harry E. Davis, member of the Board of Directors of the National Association for the Advancement of Colored People, and a member of the Ohio Legislature, has succeeded in stopping a Bill which would have prohibited intermarriage between white and colored people in the State of Ohio. Mr. Davis reports as follows to the National Office of the N.A.A.C.P.:

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I.—Ohio's Anti-Marriage Bill

Assemblyman Roberts, of the Ohio Legislature, introduced into the Regular Session, 1925, a new Anglo-Saxon hope, known as House Bill No. 218, a measure aimed to prevent the "amalgamation of the white race with any race." Among other things Mr. Roberts' bill provides a five hundred to one thousand dollar fine or a three to nine months imprisonment, or both, for "any person of pure white blood" who marries a person of another race, or one having a distinct and visible admixture of the blood of another race, and vice versa as to any persons of another race who marry persons of pure white blood. The usual fines of imprisonments are provided in the bill for those who dare to solemnize such forbidden matrimonial alliances.

The big fish in the sea of Assemblyman Roberts' mind, however, is, of course the prevention, by legal means, of racial admixtures between the whites and the blacks—a situation eagerly sought by hundreds of white men in the day time, and, unfortunately for both races, for that matter, forgotten by thousands of white men in the night time. The on marching tide of mulattoes has defied the miscegenation laws of Georgia, Florida, Alabama, Arkansas, and virtually all states which have them on the books in the day and in the shelves in the night.

The evasion of marital law and order is, of course, of no credit to either whites or blacks, and it is a sad, sad reminder of that truth when figures show that in Arkansas, whose statutes are heavily laden with marriage barriers between the races, mulattoes increased in forty years more than 559 per cent. The spirit of advocacy of racial purity is to be highly commended, but when legal barriers estop the awful confirmation of illegitimate unions, pray what is to become of the motes and the beams which daily exist upon the eyeballs of inter-racial relationships? The amalgamation marches onward, day by day, and the sons of Ham and of Shem and of Japeth, too, are as varicolored as was Joseph's coat.

Of far greater interest to Assemblyman Roberts, democrat of Belmont County, Ohio, it seems to us, would be the greater protection of the 2,025 Negro citizens in his county, residing principally in Barton, Bridgeport, Martins Ferry and Bellaire, who complain that Mexican and other foreign laborers are usurping their places in Ohio industries. This, they say, is more important to them just now than the matter of blood filtering. Amen!

Amalgamation - 1925

Pennsylvania.

Police and Dailies Attempt To Create Black 'White Slave' Ring

The White Daily Said

With the arrest of two white women in a house at 1404 Whitcomb Street Sunday evening, Untied States department of justice agents and police of the Hill district have started an investigation to learn whether women are lured to this city by a ring of Negro white slavers."

Margaret McAllister, 24 years old, of Charleston, W. Va., and Mabel Ray, 22 years old of 104 Whitcomb Street, the women arrested, were arraigned before Magistrate De Wolf in Morals court this morning. The McAllister woman told the police that she had been brought to the city by another woman, under the pretext of getting work. Shortly after her arrival she was taken to the house in Whitcomb Street and kept a prisoner.

After hearing the woman's stories Magistrate De Wolf remanded them to the matron's department in Oakland police station and notified Federal authorities.

Police Inspectator John Ford of the downtown and Hill districts testified at the hearing that the house in Whitcomb Street was rented by Arthur Hillson, alias "King Hogg," a Negro who is proprietor of a cabaret in Townsend Street known as the Green Dragon."

The Ray woman testified she had been brought here under threats and forced to marry a Negro. It was learned at the hearing that the McAllister woman, under threats, also had secured a license to marry a Negro and the marriage was to have been performed today.

The police and the newspapers are at it again saving white prosstitutes from "bull" Negroes who are bent on holding these delectable ladies in durance vile. The police made a raid at 1404 Whitcomb street—the residence of Arthur Hillson, known as "King Hogg"—and arrested two white women. One of the women told Magistrate De Wolf that she was brought to this city and held a prisoner at the Whitcomb St. house. The other woman said that she was brought here and forced to marry a Negro.

The Other Side

The names of the women are Margaret McAllister and Mabel Ray. After the arrests the police and the federal authorities began an "investigation" to unearth a suspected white slave ring controlled by Negroes.

An American reporter got on the job and discovered that the McAllister woman has been around Pittsburgh for the last six years. Her home is said to be in Pottersville, Pa., near Philadelphia. It is alleged that she has lived voluntarily with "King Hogg" for some time. No evidence was unearthed to show that the woman was detained against will.

This woman is well known among the underworld of the Hill District. Many there have expressed surprise that the police and the dailies began to talk about white slavery in connection with her arrest. It is also said that she is known to the underworld in and around Greensburg. The American learned that this woman has been instrumental in luring other white women to the Whitcomb Street house to meet colored men. Three of these women were known by the names of "Ruth" "Fay," and "Norma."

Mabel Ray, the other woman arrested, formerly lived on Bedford Avenue and is also known to the Hill District underworld. This woman goes for white but it is said that her father is a Negro. She is said to have a record in both the workhouse and at Mayview.

White Woman, Wife Negro

Philadelphia, Pa., Dec. 30.—(INS)—Beautiful [illegible] wife, aged 28 years, wife of [illegible], became so depressed over [illegible] because she was the victim of [illegible] colored and white relatives and friends that she attempted suicide Christmas day by swallowing poison.

Amalgamation – 1925. Wisconsin.

PREJUDICE MARKS HER TRIAL

Judge Curran Stands Pat As Persecution Shows Its Ugly Head

Tragic, indeed, is the story of little Betty Beasly, 19-year-old white girl who committed the unpardonable sin of marrying a colored man. Since this fact first became known Betty has been hailed to court times without number. The case started last September.

The Vigilance association and the police found Betty Beasley, a white girl from a Wisconsin farm, in a rooming house, also containing colored roomers, at 62 E. 36th place. The place was run, according to the police, by Bessie S. Wilson and William R. Bullock.

The girl, according to Phillip Yarrow, was removed from the house, which he asserts, she had been forced to marry an entertainer.

Change of Venue Often

When the case first came up for trial the defendants felt that they could not get a fair trial before the court so it was transferred first to one judge and then another, until it finally came to rest in the hands of Judge Curran.

Judge Curran is a two-fisted Irishman and he made no attempt to dodge the race issue involved. Before him stood an imposing array of prosecuting witnesses. There was Phillip Yarrow and A. S. Bond on the Illinois Vigilance association, George Hadick of the committee of fifteen, Police Lieutenants William Kennedy and Middleton of Chief Collins' office, Policemen Harry Fielder and Benjamin Stokes and Wesley R. Gage of the real estate firm of H. O. Stone & Co., 111 West Washington street.

All there to see that the ends of justice were served. Arrayed against them was a mere handful of femininity. Had she been the most hardened of criminals a more vigorous group of law enforcers could have hardly been assembled.

Witnesses Differ

The testimony of the prosecuting witnesses was at such wide variance that the judge became angry at the veiled attempt to break a woman who clung to her ideals of love and life. It will be remembered that this same Betty is the girl whom Attorney Westbrooks rose to defend in one of the courts when he overheard social workers trying to browbeat her into thinking and confessing that to associate with colored men and women was a crime.

Questionable Tactics

On one occasion when the girl's case was being tried before Judge Hayes, two of the police officers failed to appear and the case was dropped for want of prosecution. When the girl stepped out of the court room she was arrested on a charge of bigamy. The charge of bigamy would not stand in court either.

On another occasion when the case was called in one of the courts, as the girl went to enter the court room officers lured her away in an attempt to have her bond forfeited.

Judge Stands Pat

In the trial Monday, Judge Curran ruled that it first must be proven to him that she was an inmate of a house of prostitution before he would sentence her. The testimony offered was not very convincing. It was claimed that persons inside the house had tapped on the windows to friends passing by.

The judge then took the floor and in no uncertain tones said, "All the witnesses are lying. You reformers who would thus persecute this young girl are lower than the so-called prostitute whom you condemn. The case is dismissed."

"Judge Curran's remarks were a violent insult to me," Mr. Yarrow said, "and to every one else who interested themselves in freeing that 19-year-old girl from that house of prostitution."

Amalgamation—1925. Virginia.

Plecker Disowns Using Postal Frank For Anti-Negro Propaganda; Pamplet Designed To Help Negro, He Says

Expects To Be Dismissed But Shall Continue To "Carry On" Against Miscegenation and Mixing of White and Colored Blood

RICHMOND, Va., April 6—(Special to Phg American)—Dr. Plecker state registrar of Virginia, who was charged with using the United States postal frank to disseminate anti-Negro propaganda by the National Association for the Advancement of Colored People last Saturday, denied the charges through an Associated Press statement yesterday.

The N. A. A. C. P. through its secretary, James W. Johnson, wrote a letter to Secretary Davis of the Labor Department asking the dismissal of Dr. Plecker on the ground that he was using the Labor Department's privilege of free mailing to distribute a pamphlet which contains the most insulting and virulent attack upon the colored people of the United States that could be imagined.

The following is quoted from Dr. Plecker's pamphlet:

"The mental and moral characteristics of a black man cannot, even under the best environments and educational advantages, become the same as those of the white man."

"Let us turn a deaf ear to those who would interpret Christian brotherhood to mean racial equality."

"Not only do the most enlightened modern authorities recognize Negro inferiority and the danger of amalgamation but leading Americans in the past also, until the issue was confused by being thrown into politics, saw clearly the possibility of disaster to our institutions and culture."

"The mongrels are superior in mental powers to the lower race. They are more cunning and more capable, but they lack the creative power of the higher race, and cannot sustain a lasting civilization that will rank with the best of the world."

Dr. Plecker in answering the charges said:

"It is untrue that any of the literature I have sent out is insulting or offensive, as the propaganda letter sent out by the press bureau of the association relates. The pamphlets which have been termed offensive deal with educational and health matters and are designed to be helpful to the Negro. But supersensitive persons seem to have found them objectionable. Very well. We shall continue to educate against miscegenation and the mixture of Negro blood with the white race in Virginia and elsewhere. If they want to dismiss me let them go ahead. I suppose they will."

DENIES SENDING OUT LITERATURE INJURING NEGRO

Virginia Medico Dismissed by Government Will Continue Fight on Mixing of Races.

RICHMOND, Va., March 31.—Denial that bulletins distributed through his office cast reflections on the negro race as charged by the National Association for the Advancement of Colored People, in a letter to Secretary of Labor Davis in Washington which resulted in steps being taken to cancel his "nominal appointment" as special agent of the Children's Bureau, was made by Dr. W. A. Plecker, in a statement published here today.

The statement of Dr. Plecker, who is registrar of vital statistics of Virginia, said:

"It is untrue that any of the literature I have ever sent out is insulting or offensive as the propaganda letter sent out by the press bureau of the association relates. The pamphlets which have been termed offensive deal with educational and health matters and are designed to be helpful to the negro. But super-sensitive persons seem to have found them objectionable. Very well. We shall continue to educate against miscegenation and the mixture of negro blood with the white race in Virginia and elsewhere. If they want to dismiss me let them go ahead. I suppose they will take the salary away from me, too. The salary is one dollar a year."

Race Law Brings Letter-Attack on Virginia Gov'nor

RICHMOND, Va., April 9.—(A. N. P.)—A woman who was bold enough to sign her name and address to the epistle is reported to have a letter of warning to E. Lee Trinkle, governor of the state and to Dr. W. A. Plecker, registrar of Vital Statistics concerning the racial integrity law recently passed by the General Assembly which requires all persons applying for a marriage license or when entering children for school to state whether or not they are white or colored or of Indian blood.

This woman, who it is claimed, says that she is half Indian and half "pale-face," in the letters openly warns the governor and the registrar that they are liable to be assasinated if they further persist in the enforcement of the racial purity law; which laws was designed solely to prevent intermarriage between colored and white people in this state. The passage of this law was secured through the efforts of an organization as the Anglo-Saxon club, which is the new name under which the Ku Klux Klan is chartered in this state. The letter has been turned over to the Postal authorities for investigation.

Race Law Provokes Letter-Attack On Virginia Governor

Richmond, Va., April 7 (ANP).—A woman who was bold enough to sign her name and address to the epistle is reported to have sent a letter of warning to E. Lee Trinkle, Governor of this state and to Dr. W. A. Plecker, registrar of Vital Statistics concerning the racial integrity law recently passed by the General Assembly which requires all persons applying for a marriage license or when entering children in school, to state whether or not they are white or colored or of Indian blood.

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The Nordic Craze

Dr. Plecker, like others who are afflicted with the Nordic craze, started his movement about three hundred years too late. The superior Nordics imported the Africans as slaves and after two or three hundred years, during which time the Africans had no legal rights, infused them with enough Nordic blood to create 4,000,000 mulattoes. Now these mulattoes and their progeny are giving trouble. They are intermarrying with the pure Nordics in spite of all the legal and moral codes which forbid such. The racial integrity law is a belated move to afford the white race the sort of protection that should have been given both races many generations ago.

It is difficult to see any good which can come out of the Virginia racial integrity law. The very first test case tried under it by a Virginia court was decided against the act. The only result that is sure to flow from its operation and from Dr. Plecker's lectures and pamphlets is increased racial antagonism as a group proposition. Few white people can read the stuff put out by Dr. Plecker and his associates in the "White America Society" without experiencing a very bad reaction to people of African descent.

With the sanction and seal of the great State of Virginia upon his utterances, Dr. Plecker, as a Virginia health officer, paid by the taxpayers of the State, Negroes included, is industriously engaged in sowing the seeds of bitterest racial discord, from one end of the country to another.

That is nothing new. There have been plenty of propagandists thus engaged, and despite their efforts the Negro race in America has made the greatest progress since emancipation ever recorded in history of any race or group similarly situated. But it is out of the ordinary to find a state health officer joining the ranks of the professional agitators and distorters of facts and history in the age-long effort to check the Negro's progress.

High Point, N. C. Enterprise

JUL 17 1925

TOUCHING ON THE SPIRIT OF A NEGRO INSTITUTION.

A FEW days ago came a communication from the Anglo-Saxon league, or association, out of Richmond charging Hampton Institute, the famous negro school in Virginia, with offense against the race separation will of the south.

Little attention was paid to this letter. It was judged to be a characteristic emanation from self-conscious nordics possibly about a trivial thing. Along with it was a copy of an editorial published in the Newport Daily Press and written by Col. W. S. Copeland. That, too, was discounted somewhat.

But now copies of the Richmond Times-Dispatch and the Richmond News Leader's editorial pages which handle the same subject have followed the expression of the "Anglo-Saxon" group. These two big papers of the Virginia capital protest that the charge against Hampton is serious and should be met by President Gregg in the open.

"It is openly said," avers the Times-Dispatch," that this great school, devoted to the education of negroes and Indians and supported largely by northern contributions, here in the very heart of the south and in a state where the preservation of the Anglo-Saxon race in all its purity is the fundamental principle of racial control, is not only teaching the equality of the races but is putting its precepts of equality into actual practice."

The News Leader after saying that it recognizes that northern supporters of Hampton are "wholly innocent of any desire to spread dissension in the south by the teaching of racial equality" adds that it is admitted "That the graduates and students of the institute were well behaved; that they manifestly were negroes of character. In short, the school apparently had been successful in producing good citizens, good craftsmen, fit leaders of their race."

That a sort of camaraderie exists between white teachers and students and that the institute no longer maintains separate auditorium space for white visitors are among the major allegations of outward evidence of inward designs on the race caste system.

The demand made upon the institute for immediate repudiation of such spirit, if it has crept in, must be embarrassing to the president, coming as it does from the most influential papers in the state where the institute is located. It is timed, too, at a juncture in the life of the institute of more than ordinary importance. Hampton is striving to raise additional endowment of five million dollars.

Surely the "integrity" of the Anglo-Saxon race is not endangered by teaching at Hampton, despite the Virginian charges. The protest against the "teaching of racial equality" is a suggestion that racial inequality be taught.

We hope it hasn't come to the point where the white man will require a course in negro colleges on the superiority of the white over the black. Surely, too, it is not vital to the maintenance of that superiority as a fact that Hampton shall set aside special portions of its buildings for white visitors.

Pathetic is the situation of any educator, no matter what his color, required to instruct his charges in the beginning that they are inferior racially to other students. What sort of dosing is that for the intellect and the spirit of inquiring youth?

The white man of the south does not desire commingling with the negro on a plane of "social equality." He has a right to pick his company when he plays and when he orders his household. That right may not be infringed upon by a man or a community of any color. But the maintenance of that sort of separation is not dependent upon constant instruction of the negro that he is inferior, nor can the "Anglo-Saxon's" vaunted superiority be proved by Anglo-Saxon insistence that the negro class room be debased to the teaching of human servility. Possibly there is manifested at Hampton a spirit that discredits the management of the institute, but we cannot feel that dignity is added to the justified racial theories of the south by the wording of the protest against it.

Newport News, Va., Press

MAY 26 1925

SOCIAL EQUALITY AT HAMPTON INSTITUTE

(From The Crisis, a negro paper published in New York)

The editor of the Newport News Daily Press has asked the principal of Hampton Institute some pointed questions as to social equality between the races at that institution. We discussed the motives of the editor last month and promised this month to suggest the answer which James E. Gregg, principal of Hampton Institute, should make. The editor of the Daily Press asked:

Do not white and colored folk at Hampton meet as social equals?

Do they not sometimes eat together?

Are not Hampton students taught the equality of races?

Was not Booker Washington entertained socially by Hampton trustees in the North and are not black Hampton and white Gregg often thus entertained together?

To this the principal should answer:

"Yes, we do practice social equality at Hampton. We always have practiced it and we always shall. How else can teacher and taught meet but as equals? Yes, we eat together at times. To be sure we have some 'Jim Crow' dining halls to appease our Southern friends but we are ashamed of this and try to conceal it. Yes, our white principal and some of our white teachers are entertained in the North and in the South now and then where distinguished black folk are present and we appreciate this opportunity. The result of the social equality practiced at Hampton have been fine friendships, real knowledge of human souls, high living and high thinking; and we know of no single racial inter-marriage or mulatto child as a result; while, on the other hand, the result of racial segregation in the state of Virginia was officially reported at 164,171 mulattoes in 1920. Hampton endeavors to keep the spirit of the laws of Virginia and for this reason instead of admitting everybody to its course of study it admits only colored people. When white folk, however, come voluntarily as our guests, we welcome them and treat them with every courtesy, although we can expect for our students no reciprocal courtesy from them. But when they demand the right to cross this color line which they themselves have drawn, and then to have a second and internal drawing of race distinctions inside a negro institution, we say, No. You are not compelled to enter this colored world and it is monstrous when you do come as guests to ask us to insult these already twice insulted people within the very bounds you yourselves have set.

"No other civilized group in the world—and you admit that the Hampton group of students is civilized—is asked to accept such personal insult in their own homes and schools and in their own social life as you demand of these Hampton negroes. To submit to such a request is not simply criminal—it is silly.

"Moreover we realize this: Either we who teach and associate with negroes must treat them as social equals or they will refuse increasingly to meet us. We cannot hope that educated modern men and women are going to have friends and fellow-workers, teachers of their children and leaders of their thought, who deem it a disgrace and contamination to drink tea with them or sit side by side with them at a play of Shakespeare. If we demand such intolerable distinctions they will eventually drive us from their homes and schools and make the line between the races an impassable gulf. What kind of a world does such a program foreshadow? Klux Klans? "It foreshadows 'Knies' and the and 'Anglo-Saxon Leaguching and continuance of hatred, lynchings as a result war. Already and perhaps ite men of your editorial, 2,000 wling to yesterday burned a human beors!" death within 50 miles of your doogg This is what James E. Gre ought to say to the Daily Press. We are waiting for him to say it And to be perfectly frank, we ex pect to wait a long, long time.

NO POST FOR SPREAD OF PROPAGANDA HERE

Colored Doctor, Mistakenly Invited To Join in the Organization of One.

All racial stocks in America will be pure; there will be no crossing of races through miscegenation, legal or otherwise, and the four million mulattoes now at large will be officially registered, checked and card indexed, to keep them from re-crossing the line, if the plans of the Anglo-Saxon Clubs of America, with headquarters in Richmond, are carried out.

An invitation to set up a Post of the Clubs in Norfolk was inadvertently extended a prominent colored physician of this city last week by Dr. Lawrence T. Price, chairman of the executive committee. We say inadvertently, presuming that Dr. Price was not aware that he was addressing his invitation to a colored citizen.

Organization Growing

To the Norfolk man, Dr. Price wrote that "the organization has grown rapidly in Virginia, now numbering twenty-eight posts in the most influential communities in the State, including the eight principal colleges and universities in the State." There are two posts also in New York—one at Columbia University—and one in Pennsylvania, at the University of Penn., he stated.

Dr. Price outlines a perfect plan for stopping miscegenation legally, but what the Norfolk doctor to whom he wrote is interested in is a plan to stop the illegal mixing of the racial stocks. A worthy and worthwhile undertaking, said the Norfolkian, if it can be done. "There are 3, 500,000 mulattoes in the South," he said, "primarily as a result of sexual relations forced by white men upon Negro women, when the latter were in no position to protect themselves physically or legally. Pass some laws to protect the Negro women of the South against the aboriginal instincts of the white man, and the great question of racial integrity will be solved," was his parting shot. He may pass that thought on to Dr. Price.

Amalgamation – 1925.

Norfolk Journal and Guide 5-23-25

"Mixed Faculties In Negro Schools"

Under the above caption the *Virginian Pilot*, which has been notably fair and conservative on the race question, makes the following comment:

"In the present flurry of excitement over the way Hampton Institute deals with the race question is fresh evidence of the unwisdom, at least in the South, of staffing Negro educational institutions in part with white teachers and administrative officers. There are weighty historic and financial and educational reasons for the presence of whites in Hampton's faculty and administrative staff, but these do not dispose of the fact that the mixture of races in such an enterprise creates a difficult social situation. A genuine and permanently harassing difficulty will be removed when all Southern Negro colleges and training schools, Hampton included, are taught and staffed exclusiveely by men and women of the same race with the students. Those colored institutions in the South that have this racial identity between students and teachers enjoy the largest freedom from racial difficulty. That is a kind of peace worth acquiring, even at the expense of a temporary loss in scholastic efficiency due to the difficulty in finding adequately trained colored teachers for some of the specialties that these institutions are called upon to teach."

There is always food for thought in the editorial opinions of the *Virginian-Pilot*, even though it may appear that in this instance its conclusions were arrived at without due consideration for the source from which the "flurry of excitement" comes, and the splendid benefits which have accrued to the South from Hampton's fifty years' record under its present teaching and administrative system.

And why should Hampton be singled out as an example of the "unwisdom, at least in the South, of staffing Negro educational institutions with white teachers and administrative officers," when public sentiment sustains Richmond in staffing all of its Negro schools with white principals; when the State staffs its school for the Negro Blind and Deaf with white teachers and administrative officers; when the State staffs its sanatorium for the treatment of Negro tubercular patients with white physicians and internes and nurses; when the State staffs its hospital for the treatment of Negro insane with white physicians and internes?

Is it because at Hampton Negroes are treated as *human* beings and at the other places they are treated as *inferior* human beings?

The seal of approval has been set upon Hampton Institute quite recently by such men as President Alderman of the State University, Dr. James Hardy Dilliard, Dr. S. C. Mitchell and Dr. Eggleston, former State Superintendent of Education and now president of Hampden-Sidney College. If Virginia cannot follow these tried and true patriots and statesmen in shaping its educational policies, pray whom should it look to for leadership—John Powell, Dr. Plecker Major Cox and W. S. Copeland—shakers of the bloody shirt?

Virginia.

Charges U. S. Postal Frank Used to Disseminate Anti-Negro Propaganda

Negroes Ask Secretary Davis for Dismissal of Dr. Plecker From Labor Department Staff.

The National Association for the Advancement of Colored People, 69 Fifth avenue today made public a letter to Secretary of Labor James J. Davis, demanding the dismissal of Dr. W. A. Plecker of Richmond, Virginia, from the Labor Department's staff on the ground that he has used the Labor Department's privilege of free mailing to distribute a pamphlet which contains the most insulting and virulent attack upon the colored people of the United States that could be imagined.

"This anti-Negro propaganda is contained in a pamphlet entitled 'Eugenics in Relation to the New Family and the Law on Racial Integrity.' It is issued by the Bureau of Vital Statistics of the State Board of Health of Richmond, Va., and is published in Richmond. In it is included an address on 'Virginia's Attempt to Adjust the Color Problem,' by Dr. W. A. Plecker. On the official government envelope in which the pamphlet is being circulated Dr. Plecker's name is printed as Special Agent of the United States Department of Labor, Children's Bureau."

4-8-25

The letter, signed by James Weldon Johnson, Secretary of the Association, cites the following quotations from Dr. Plecker's 32-page pamphlet in support of the demand for his dismissal:

"The mental and moral characteristics of a black man cannot even under the best environments and educational advantages become the same as those of a white man."

"Let us turn a deaf ear to those who would interpret Christian brotherhood to mean racial equality."

"Not only do the most enlightened modern authorities recognize Negro inferiority and the danger of amalgamation, but leading Americans in the past also until the issue was confused by being thrown into politics, saw clearly the possibility of disaster to our institutions and culture."

"The mongrels are superior in mental power to the lower race. They are more cunning and more capable, but they lack the creative power of the higher race, and cannot sustain a lasting civilization that will rank with the best of the world."

"There is but one absolute solution which is acceptable and feasible, and that the one advocated by Lincoln and other far-seeing statesmen of the past, the separation of the races by gradual repatriation of the colored races. This measure is still possible, but the longer it is deferred the greater the task."

Speaking of the advocates of birth control, Dr. Plecker is quoted as saying:

"They are failing utterly, and will always fail to reach the uneducated, the feeble-minded, the morons, the Negroes, criminals and undesirables, who do not read and hear, and if they did, would not have foresight, self-denial or fortitude to practice the methods advocated."

Commenting upon Dr. Plecker's pamphlet sent out under U. S. Labor Department franking privilege, the Advancement Association's letter to Secretary Davis says:

"Dr. Plecker is an avowed anti-Negro propagandist who is continnually expressing his views in the public prints and on the platform. What he has to say through these two mediums is insulting to all colored American citizens, but when as an official of the United States Department of Labor he sends this matter out under government frank and at the expense of the common taxpayers, his actions become a public outrage.

"Dr. Plecker has used his official position to disseminate propaganda of insult and injury to a large class of American citizens and in so doing has used the government franking privilege for the distribution of matter entirely unofficial. Therefore, we, the National Association for the Advancement of Colored People, voicing the united sentiment of the Negro citizens of America, respectfully place before you their demand for the summary dismissal of Dr. Plecker from the federal service.

"We are sending a copy of this letter to President Coolidge."

U. S. Citizens, white and colored, throughout the United States are being urged to protest to the Labor Department against the retention of Dr. Plecker.

EX KENTUCKY SENATOR URGES LYNCH LAW

Boston Herald 3-22-25

AFRO Bureau—

Washington, D. C.—Former Senator A Owsley Stanley, of Kentucky made a frenzied appeal to race prejudice and advocated lynch law in an attempt to win over the audience of 8000 persons which crowded the Washington auditorium to hear the debate between him and Clarence Darrow, noted criminal lawyer, of Chicago, on "Capital Punishment."

In the last five minutes of his speech of rebuttal, the former Senator pictured a white woman with hair disheveled escaping from a black brute who had attempted to violate her chastity. He said he believed in capturing him, taking him to the scene of his crime and killing him on the spot.

He appealed to the audience against the abolition of capital punishment on the ground of what "we of the South" would have to face if it were abolished.

NEW YORK CITY WORLD
JULY 26, 1925

HAMPTON FORCED TO FIGHT WHITE RADICALS IN SOUTH

Anglo-Saxon Society of Richmond, Va., Backs Editor Who Began Attack on School

By Lester A. Walton

For fifty years Hampton Institute has enjoyed the good will and moral support of white Virginians. The principles and practices of the school are essentially the same now as in years past. Yet at this late day leaders of the Anglo-Saxon movement in the State are seeking to raise a race issue by picturing conditions at Hampton as such as "to threaten serious consequences to the institute and to all white America."

"There must be a rectification of conditions at Hampton Institute," they declare. "The integrity of the Anglo-Saxon is threatened."

Questions Dr. Gregg

Dr. James E. Gregg, Principal of the institution, has been called upon to answer the following questions:

If white and colored meet on terms of "social equality"?

If on occasions white and colored teachers sit at the same table?

If the races sit side by side in the school auditorium?

If the students at Hampton are taught that the Negro race is the equal to the white race?

To members of the Anglo-Saxon Club of Richmond, Va., the four questions are of transcending importance to the future of white America, for they profess to see the spectre of amalgamation lurking in the offing. They are dreadfully upset and hysterically apprehensive.

The "social equality" agitation was started by W. S. Copeland, editor of the Newport News Daily Press, heretofore regarded as friendly to Hampton Institute. In his first editorial, published with a view "to arousing the Anglo-Saxon to the danger that threatens," reference was made to both races sitting together in the auditorium with no pretense at separation. Hampton Institute was pointed out as "the richest institution in Virginia, and money by the million is flowing into its endowment fund. It has the very best equipment that money can buy and it has a commodious auditorium, where the highest class of entertainments are served to the public, entertainments so costly that no other institution in the community could afford them."

Wishing to set at rest any misgiving that Hampton has deviated from its usual custom in dealing with race relations, which for many years has been sanctioned by the white people of the State, Dr. Gregg, the white Principal, wrote to the editor of the Daily Press as follows:

"Your editorial on the integrity of the Anglo-Saxon * * * has been brought to my attention. I am sorry you have written quite as you have in your reference to Hampton Institute, for your words indicate misapprehension of the facts, which I fear may only too easily become widespread.

"As I have understood the principles and practices of the school—and there has been no essential change either, to the best of my knowledge, for the past fifty years—there has never been encouragement of the social mingling of the races under circumstances that would lead to embarrassment on either side. It should hardly be necessary to add that association of a romantic nature, such as could conceivably lead to intermarriage, is contrary to the wishes and the judgment of the overwhelming majority of Negroes as of white persons. * * *.

To Serve Nation

"The institute exists to help the Negro race and to serve the whole Nation. It has simply tried to be courteous and fair, on the one hand, to its white friends, both of the North and the South, and, on the other hand, to its Negro constituency. If occasional sharp criticism from all three parties is any indication of approximate justice, we have had that measure of consolation.

"I cannot imagine that any thoughtful person could advocate the amalgamation of widely diverse races, or would maintain that this is any less culpable when it takes place without sanction of law and morality. All of us know that for such amalgamation as has already come about the Negro is not chiefly to blame. The more his self-respect is built up, the greater his gain in intelligence, sound character and economic independence the deeper will be his natural pride in his own race.

"Such have been the objects of the kind of education which has been given at Hampton Institute by Gen. Armstrong and Dr. Frissell, and at Tuskegee by Dr. Washington and Dr. Moton. I am taking the liberty of sending a copy of this letter to our local trustees—Homer L. Ferguson and Frank W. Darling—with whom I have several times discussed the whole question."

Members of the Anglo-Saxon Club at Richmond, after reading Dr. Gregg's letter to Editor Copeland, do not think the answer anent "social equality" was specific enough. They have asked the twenty-one members of the Advisory Committee of the Southern campaign for the endowment fund of Hampton and Tuskegee Institutes to withdraw from the committee until the matter is threshed out. No resignations have been reported.

Frank W. Darling, wealthy crab and oyster dealer and member of the Advisory Committee, is no advocate of "social equality," but says it may be necessary for white teachers to mix with Negro students during classes. That there is no systematic herding of races in the auditorium is frankly admitted.

In a letter from those active in maintaining the integrity of the white race, Dr. Gregg has been assured of the cordial support of the Universal Negro Improvement Association. "When recently in Atlanta I discussed the affair with Marcus Garvey, who assured me of the fullest support of his organization in combating the efforts of Negro radicals to break down the color line," the principal of Hampton is told by one member of the Anglo-Saxon Club.

Intermarriage Rare

When it is taken into account that in New York and other Northern cities intermarriage between the races is rare and not desired by either, although there are mixed schools, the white and colored people mingle more or less freely in public and no law prohibit such unions, it would seem that the "social equality" bugaboo which has greatly excited a few Virginians is largely the creature of overworked imaginations.

There is no large mulatto birth rate in Northern communities as in the South, where intermarriage is unlawful and miscegenation a nightmare. The presence of these near whites is not the direct result of the two races meeting on equal terms in school auditoriums. Such saviors of white America as the Anglo-Saxon Club of Virginia appear to be totally oblivious to the basic causes for much of the amalgamation going on.

The last United States census showed that in twelve States having a Negro population of 200,000 or more, the number of mulattos had increased between 1890 and 1920 to 47.31 per cent.; Virginia, with a Negro population of 690,017 had 164,171 mullatos, an increase of 34.01 per cent. Florida led in this respect, its increase in thirty years being 115.4 pr cent. Georgia came next with an increase of 98.8 and was followed by Alabama, South Carolina, Texas and North Carolina with 71.9 per cent., 73.4 per cent., 73.1 and 62.5 per cent., respectively.

Arkansas increased its number of near whites during the period to 55.4 per cent., Mississippi 43.4 per cent. Louisiana 28.3 per cent. and Tennessee to 11.3 per cent. The two Southern States where a decrease was noted were Maryland and Kentucky.

Newport News, Va., Press

JUL 17 1925

WHO IS "STIRRING UP RACIAL STRIFE?"

In the People's Forum this morning, a colored correspondent asks: "Is it the opinion of The Daily Press that racial strife helps to make either the white race or the black race better men and women, obeying the divine injunction of love one another?"

Who is stirring up racial strife? It has come to a pretty pass, surely, when a newspaper cannot contend for the integrity of the Anglo-Saxon race and protest against racial equality without being accused of "stirring up strife."

Our colored correspondent knows, better, perhaps, than any other colored man in this community, that the colored race has no more sincere friend in Virginia than the editor of The Daily Press and that there is no man in the State more desirous of maintaining friendly relations between the white and colored races. This is no demagogic gush, but the plain truth which our colored correspondent will not deny, and to which we believe, he would testify in court, to the best of his knowledge and belief. We believe the same testimony would be given by Matt. N. Lewis, editor of the Newport News Star.

Nor is The Daily Press or its editor unfriendly to the Hampton Normal and Agricultural Institute. In its original article on the subject the Daily Press said: "This institution trains its students well in morals, manners and handicraft and there is not a better behaved set of students in the United States, not one of whom, we are informed, has ever been arrested for crime or disorderly conduct."

But for all that, The Daily Press is uncompromisingly opposed to the teaching of social equality between the races in that or in any other institution, for it cannot but lead to mischief and racial strife.

"Hampton is designed to achieve two aims," says the Richmond News Leader. "To make the negro the best citizen possible and to keep unbroken friendship between the races." Now, racial carelessness does neither of these things. It unsettles the negro's point of view and it moves the white race's deepest emotions. To teach social equality at Hampton, even by implication, is to do Hampton harm that no financial gifts can repair. The wealth of the North will be unavailing without the good will of the South. It lies in the hands of Dr. Gregg to keep and extend that good will."

That is the exact truth. "Racial carelessness," as our Richmond contemporary terms it, has done Hampton Institute much harm and, certainly, has not tended to preserve the traditional friendly relationship between the races. To the contrary it has given offense to the whites and caused many to refuse to attend any of the public exercises in the institution. When paid entertainments have been given in Ogden Hall and tickets sold to the whites, there was resentment that the races were seated promiscuously. The Daily Press requested the Principal to provide separate seating on such occasions, but was met with the polite but firm response that it could not be done consistently with the policy of the institution.

Governor Trinkle is quoted as saying that he will "look into every phase of the question and contrary it has given offense to the whites and to hear it. It is high time.

Virginia

Amalgamation - 1925

INDIAN WARFARE STARTS OVER RACE CLASSIFICATION

Resent Being Listed As Negroid, And Unshield Pen Instead Of Bow And Tomahawk.

The Red Men and the Pale Faces of Virginia have engaged in another war. This time it is bloodless and waged without cannon, bow and arrow, tomahawk or any of the implements which would have been called forth in a like strife a century ago. The pen is the predominating weapon, yet the warfare promises to be bitterly fought, for Indian Truth, the mouthpiece of the Red Men is determined that one white man must be routed from this latest stand against the tribesmen, a stand which classifies them as Negroes or Negroid.

The bone of contention is Virginia's attempt to strictly enforce the racial integrity law. Dr. W. A. Plecker, Registrar of Vital Statistics for the State, and sponsor of the law, has listed the 3000 Indians of the Pamnukey and the Mattais tribes of Virginia as Negroid. He has signed his name to this conviction in a letter to M. K. Sniffen, editor of Indian Truth, who had attacked the extent to which the new law was being enforced.

The Bureau of Vital Statistics contends that it will not be possible for a member of the eastern Virginia tribe of Indians to marry a white person under present statues, because it will never be possible for him to prove there is no Negroid admixture in his blood.

Indians Aroused

The Indians are aroused over this ruling and the editorials in Indian Truth make it known that the tribesmen are prepared to fight it. They are quite well educated, it is claimed, and there is no possibility of the tomahawk being disinterred, but the pen—always lauded as mightier than the sword—has been militantly drawn.

"The editor visited Virginia last month," said Mr. Sniffin, "and found that there are seven groups of Indian descendants; they are proud of their ancestry and wish to be so classified under the new law."

Dr. Plecker asserts proof of their Negroid background is to be discovered in historical and ethnological records; in the birth death and marriage records of Dr. Plecker's bureau, and in statements of white people who live among them.

"WHITE AMERICA" Published by the White America Society, Richmond, Va., pp. 404, price, $2.00. Order through any book store or write direct for it. Postage prepaid to any point in the United States. Five or more copies on one order, $1.50 per copy.

By WALTER JEREMIAH SCOTT

The book "White America", by Earnest Sevier Cox, can be hardly called a scientific work on the subject which it attempts to treat. It is composed of material gathered from every available source, much of which is irrelevant and unreliable, thrown together without regard to its orderly disposal and arrangement. The first three propositions presented in the introduction, and upon which the author bases his conclusions, constitute a series of false premises, which no scientific data has ever verified. We give these premises in the author's own words: 1. "The white race has founded all civilizations. 2. The white race remaining white has not lost civilization. 3. The white race become hybrid has not retained civilization." The obsession of mind which seized the author, causing him to endure hardships and to go to unusual lengths to observe conditions in almost every country of the globe in order to substantiate his claims, places before us the results of those efforts. The sweeping statement contained in the volume that the ancient civilizations of Egypt, India, China, Mexico, and Peru, perished on account of amalgamation taking place between white and colored races of those countries is fanciful in the extreme when we consider that it is doubtful if white people ever inhabited the countries in question during the time the various civilizations represented were flourishing at their height. Of equal grotesqueness is the assumption that the civilizations of South Africa and Latin America are being imperiled because of the amalgamation of the races inhabiting those countries at the present time. The author in the course of the work gives us a great many problems arising from contact of white with colored which, he suggests, it is necessary to solve if civilization is to be preserved in all its vigor and pristine glory.

Lacks Vitality

The publication is lacking in vitality, whatever interest attaches to it, will be, because it may be considered as the fit and representative expression of a new school, lately arisen, of sentimental alarmists over the problem of race in the United States. It will be evident at the outset to those who read this printed matter that these same sentimental alarmists are endeavoring to form a trust that will extend its influence over all minor concerns of the same kind in every quarter of the globe which may be given to exhibiting similar wares to the general public. It will be further evident as the reader goes into the book that there is a want of sustained argument in the presentation of views adopted. This is due, largely to the author's inability (judging from the book) to reason logically, and failure to make a comprehensive survey of conditions which he claims to have investigated. It is mainly due, therefore, to this cause, that so many portions of the volume, other than the long quotations from the works of various authors sink into mere twaddle and harangue. This is especially noticeable when the writer is engaged in pressing his own reasons home to the reader. We may readily infer, all things being equal, that the present civilization is, indeed, in danger of deterioration, if a work like this from a so-called trained intellect can gain the public ear and pass muster as the genuine article. The writer greatly insists that monumental piles composed of stone and mortar constitute the guide as to the extent and height of civilization. We might point him to a safer and worthier criteria in suggesting that it is the general prevalence of benevolent ideas among a people and the number of illumined minds standing out from and above the general mass that gauges the standard of any civilization.

Fanciful and Grotesque

In the earlier phases of the volume, the white race comes in for its share of criticism. Those whites who have caused colored offspring to come into existence are classified as subnormal. Having prepared the public mind for the reception of his pet scheme "repatriation of the Negro" as the only way civilization is to be preserved in the United States, since the United States is the only country on the face of the globe where civilization has survived contact with the Negro, Mr. Cox proceeds to give us the details of how the program of settling the Negro in his new home shall be carried out. It is unnecessary to say that these details are in keeping with the general tenor of the work in which the fanciful and grotesque abound throughout its pages. According to Mr. Cox, if the Negro will not go of his own accord, he is to be forced to go against his will. A new Acadian episode is to take place in the history of the United States by and with the consent and advice of Mr. Cox. The author leaves us to infer that it will be more humane and enlightened in its execution than the removal of the French colonists from Nova Scotia in 1755, since the American army draft system is to be used, and quite naturally, of course, the men and women will be coralled in camps preparatory to the departure.

Glaring Absurdities

One of the many glaring absurdities of the book may be shown when the author expresses the conviction that he was struck with awe at the long and continued duration of Egyptian civilization, a period placed by some writers as extending from three to five thousand years, and then attempting to explain to his readers that amalgamation of races was the cause of its decay, when in reality no satisfactory proof has been offered to show that there was a time in which amalgamation ever took place in Egypt between white and colored, if a strictly pure Caucasion race ever trod the soil of that country, during the time of its ancient development. We have no reason to doubt Mr. Cox's sincerity in his writings along this line. We believe, however, that the production of this work is due more to an obsession of mind running in a peculiar direction than to an ardent desire to enlighten the public as to the promotion of civilization through carefully arranged scientific data and applying that data to practical conditions existing today. The examples of Egypt, India, and other countries, whose civilizations are ages old, are far-fetched when applied to conditions which obtain today.

In Mr. Cox's attempt to construct a new theory as to the origin of civilization and to establish rules for its permanence, such eminent authorities as Guizot and Buckle seem never to have been consulted. By such a course, the author notifies us that he and his coadjutors are about to blaze a new pathway across the interminable and entangled forest for the future guidance of posterity. As they proceed, they will waymark it with "hybrids" and "remnants" "dead civilizations," "imperiled civilizations," and the like, so that they who run may read. Under the weight of this great

altruistic service he is about to render humanity, Mr. Cox omitted, purposedly or not purposedly, from his repertoire of gathered data, some of the important things that would have helped him to reach sound conclusions regarding civilization in general. In the scientific fiction (I so denominate it, since according to Mr. Cox, it is presumably scientific, and since in the absence of verification as such, it must have been imagined) he has presented to us for consideration, he seems to forget that civilization has its rise, growth and decay, as does everything else existing in time and space, and that, while soil and climate are large contributing factors, civilization of itself wears down the race that produces it to a state of enervation of mind and body. The seeds of decay are planted along with the seeds of advancement, and when the accomplishment has reached its height, decay sets in. He has drawn little from the history of civilization either past or present, but his work exhibits that he has drawn much from ethnological writers on the subject of the division of races.

Lacking In Historical Accuracy

That the torch of civilization is caught up from age to age by one race or another and thus kept burning, that it is the exclusive property of no one race, seems never to have occurred to the author in his zeal to attribute its origin to one race only. He seems to have forgotten that when Eastern civilization was at its height at one time, Western civilization, if the name of civilization can be given to the savage and barbarous condition of central and northern Europe of that day, was dead as the body of Hector being dragged around the walls of Troy by the godlike Achilles. He seems to forget the spurt given to Western Europe in awakening her to the attainment of a higher civilization than she possessed, from contact with Eastern peoples in its attempt to regain the Holy Land to the Christians. A passage that cannot fail to move the merriment of the readers of Mr. Cox's book, is the one in which he declares Dr. DuBois, Booker T. Washington, Kelley Miller, and other distinguished Negroes, to be other than Negroes, and that, if they were white men they would be obscure, just as if men who advocate the cause of equality before the law, and men who are acknowledged leaders in the educational world could be obscure anywhere. It is very probable that if they were white men, they would be more prominent than they are. We may sum the book up as an effort to stir up race prejudice and passion, while pretending to be a frank and fair discussion of the race problem in America and throughout the world. The book may be said to be an ingenious contrivance of specious arguments with the end in view of stirring up race hatred in this country, a condition which, if allowed to take place, will do more to retard the advancement of civilization in this favored spot than all the fears and dreams to which Mr. Cox has given vent in his recent publication, "White America."

AFRICA FOR "NIGGERS" SAYS A WHITE SUPPORTERS OF MARCUS GARVEY.

(By Associated Negro Press.)

Richmond, Va., July 8.—Frequently forgetting himself and using the word "nigger" throughout his entire address, Majro C. E. Cox, speaking at the True Reformers hall here Sunday afternoon, brazenly declared that "Africa is the place for the nigger." Major Cox, who is the author of "White America" and "Let My People Go," two books in which he plainly sets forth his belief in white supremacy, lectured under the auspices of the Universal Negro Improvement Association. He is also a member of the Anglo-Saxon club, the name under which the Richmond branch of the Ku Klux Klan operates, and was one of the prime movers in having the racial integrity law passed by the General Assembly of Virginia.

Throughout his entire talk Major Cor substantiated Marcus Garvey, declaring that the Garvey Movement was the best thing for the Negro and that Garvey had done more for the race than any other man, including Booker T. Washington, and all of the present day educators. "The white people brought the Negro here from Africa for cheap labor and convenience," said Cox. "And I think they ought to send them back. I believe the United States Government would pay the transportation of the Negro back to Africa." The hall was packed to the doors and after the main lecture John Mitchell and Dr. Hatcher both made short talks in which they coincided in part with everything Major Cox hal said, with but one exception, and that was when the Major said in effect that tvery body who did not believe in the Garvey movement was a fool.

OBJECT TO TEACHING EQUALITY

Anglo Saxon Club of Va., Off-Spring of K. K. K., and Mother of Racial Integrity Law, Spreading Propaganda.

RICHMOND, Va., July 23.—(By A. N. P.)—Hampton Institute has been attacked by the Anglo-Saxon Clubs of America.

This organization, an offspring of the K. K. K. and mother of the racial integrity law in Virginia, a propaganda, it is trying to spread throughout the entire country, is a product of this city.

The scathing attack against Hampton by a Newport News newspaper because it is alleged that institution teaches and practices social equality, has resulted in the chairman of the Anglo-Saxon Clubs requesting many southerners to withdraw their names from the Hampton endowment fund committee. Five Richmonders, among them E. Lee Trinkle, governor of Virginia, are on the endowment fund committee of Hampton, all of whom received letters making this request, as did some twenty other southerners. The Newport News Daily Press through an editorial issued the attack and also wrote a letter to Dr. Gregg, principal of Hampton, asking his views on social equality as it is alleged it is taught and practiced at Hampton. Receiving no reply from Dr. Gregg, the Daily Press quotes the "Crisis," who answered the editorial as follows: "Yes, we do practice social equality at Hampton. We always have practiced it and always shall."

Former students and graduates of Hampton residing here expressed the belief that it is partly through envy, on the part of the prejudiced white man, of the enormous sums of money recently given to Hampton for Negro education and partly through fear of the progress of the future educated Negro that caused these Negro haters to try to place every conceivable kind of obstruction in the path that might serve to impede the progress of the race.

Woman Charges Mate With Being Colored When She Finds Marital Ship on Rocks

RICHMOND, Va., Sept. 10.—Mrs. Maude Monahan, who is said to be under the care of a physician here following a beating by her husband, told local police that her husband is a colored man. She said that she married him about 18 months ago. They lived in Washington, D. C., where, she says, he was employed in the government service. Following some domestic troubles, the woman said she left him and came to Richmond and obtained employment in a real estate office. She says that her husband followed her here and she caused his arrest recently.

According to the police, while Mrs. Monohan was on her way from work, to the Y. W. C. A. where she roomed, in an automobile with a white man, she was attacked by her husband and beaten over the head, her escort fleeing for assistance. When the escort returned with assistance, it is said he woman's assailant fired two shots and escaped. The woman was unconscious.

Richmond police are making an investigation of the woman's assertions that Wilson is colored, and the marriage records of 18 months ago, in Washington, D. C., are being consulted. The woman gives her name as Maude Monohan and she says her husband's name is James Wilson. Miscegenation is forbidden by Virginia law.

SAYS HUSBAND IS COLORED AFTER MARITAL SHIP CAPSIZES

(Preston News Servicc.)

Richmond, Va., Aug. 21.—Mrs. Maude Monaham, who is said to be under the care of a physician here following the beating by her husband told local ponce that her husband is a colored man. She said that she married him about 18 months ago. They lived in Washington, D. C., where, she says ne was employed in the government service. Following some domestic troubles the woman said she left him and came to Richmond and obtained employment in a real estate office. She says that her husband followed her here and she caused his arrest recently.

Amalgamation — 1925.

Virginia.

Ask Dismissal Of Doctor Plecker From Labor Dept.

NEW YORK, March 31.—The National Association for the Advancement of Colored People, 69 Fifth avenue, today made public a letter to Secretary of Labor James J. Davis, demanding the dismissal of Dr. W. A. Plecker of Richmond, Va., from the Labor Department's staff on the ground that he had used the Labor Department's privilege of free mailing to distribute "a pamphlet which contains the most insulting and virulent attack upon the colored people of the United States that could be imagined.

"This anti-Negro propaganda is contained in a pamphlet enticled 'Eugenics in Relation to the New Family and the Law on Racial Integrity.' It is issued by the Bureal of Vital Statistics of the State Board of Health of Richmond, Va., and is published in Richmond. In it is included an address on 'Virginia's attempt to Adjust the Color Problem,' by Dr. W. A. Plecker. On the official government envelope in which the pamphlet is being circulated Dr. Plecker's name is printed as Special Agent of the United States Department of Labor, Childen's Bureau."

The letter, signed by James Weldon Johnson, Secretary of the Advancement Association, cites the following quotations from Dr. Plecker's 32-page pamphlet in support of the demand for his dismissal.

"The mental and moral characteristics of a black man cannot even under the best environments and educational advantages become the same as those of a white man."

"Let us turn a deaf ear to those who would interpret Christian brotherhood to mean racial equality."

"Not only do the most enlightened modern authorities recognize Negro inferiority and the danger of amalgamation, but leading Americans in the past also until the issue was confused by being thrown into politics, saw clearly the possibility of disaster to our institutions and culture."

"The mongrels are superior in mental power to the lower race. They are more cunning and more capable, but they lack the creative power of the higher race, and cannot sustain a lasting civilization that will rank with the best of the world."

Mixed Faculties in Negro Schools

In the present flurry of excitement over the way Hampton Institute deals with the race question is fresh evidence of the unwisdom, at least in the South, of staffing negro educational institutions in part with white teachers and administrative officers. There are weighty historic and financial and educational reasons for the presence of whites in Hampton's faculty and administrative staff, but these do not dispose of the fact that the mixture of races in such an enterprise creates a difficult social situation. A genuine and permanently harassing difficulty will be removed when all Southern negro colleges and training schools, Hampton included, are taught and staffed exclusively by men and women of the same race with the students. Those colored institutions in the South that have this racial identity between students and teachers enjoy the largest freedom from racial difficulty. That is a kind of peace worth acquiring, even at the expense of a temporary loss in scholastic efficiency due to the difficulty in finding adequately trained colored teachers for some of the specialties that these institutions are called upon to teach.

VIRILE WHITE SUPREMACY

AND NOW, Hampton Institute is threatening "the integrity of the Anglo-Saxon," if we are to believe the editor of the Newport News Daily Press, who says there must be a "rectification of conditions" at the Institute. The agitation is a part of that carried on by the Anglo-Saxon clubs of Richmond, which have for their immediate task the ostracism of persons not of pure white blood.

IN THE EDITORIAL, the editor called upon James E. Gregg, Principal of Hampton, to answer the following questions:

If white and colored meet on terms of "social equality"?

If on occasions white and colored teachers sit at the same table?

If the races sit side by side in the school auditorium?

If the students at Hampton are taught that the Negro race is the equal to the white race?

VIRILE WHITE SUPREMACY! Threatened each time that white teachers and Negro students look at each other.

THE CHARGE AGAINST HAMPTON

It is a serious charge that has been brought against Hampton Institute. It is openly said that this great school, devoted to the education of negroes and Indians and supported largely by Nortnern contributions, here in the very heart of the South and in a State where the preservation of the Anglo-Saxon race in all its purity is the fundamental principle of racial control, is not only teaching the equality of the races but is putting its precepts of equality into actual practice. The charge was brought several months ago by Colonel W. S. Copeland, publisher of the Newport News newspapers, whose conservatism and friendship for the Hampton school never have been and cannot be questioned. He addressed several pertinent inquiries to Dr. Gregg, superintendent of the school, and these queries never have been answered. The only answer thus far vouchsafed is from the Crisis, a representative negro newspaper, whose editor advised Dr. Gregg to answer: "Yes, we do practice social equality at Hampton. We always have practiced it and always shall." This answer, supplied to Dr. Gregg by the Crisis, but as yet unaccepted by him, apparently is justified by the charges of Colonel Copeland who described certain conditions alleged to exist at the school wherein the social barriers between the races are completely broken down, charges the accuracy of which never has been denied.

Silence of the school and its evident willingness to rest under the accusation of teaching and practicing social equality between the races is especially pertinent just at this time when the Hampton Institute and the institute at Tuskegee are engaged in a drive for additional millions of dollars to their endowment funds and have named many Southern men, including eleven Virginians, on their advisory committee. These names include that of E. Lee Trinkle, Governor of Virginia. That these men would have accepted membership on that committee had they known of the conditions which are said to exist there is far from likely; that they will continue to serve on the committee if the Hampton Institute cannot utterly refute the charges is also improbable. In the light of these developments, then, the members of this committee, together with all who wish to see the integrity of the Anglo-Saxon blood preserved, should join in a demand that before further Southern assistance either in sympathy or funds is given to Hampton Institute it be required to answer fully and frankly the charges that have been lodged against it.—Richmond Times-Dispatch.

TO TEST LAW ON MARRIAGE IN VIRGINIA

Think Case Will Clear Race Muddle

Chicago Sept 11/21/25

Richmond, Va., Nov. 20.—Indicted for alleged violation of the statute which forbids interracial marriages, May Wilson and Ray Winn will be called to trial in hustings court Dec. 17. The case was originally set for Nov. 17, but it was announced on Nov. 10 that the trial had been postponed for a month. The woman is white.

When they were arrested the husband protested that he was an Indian and that he will prove it when the case gets into court. The couple were living in Fulton when they were arrested.

Dr. William A. Plecker, registrar of vital statistics, probably will be called as a witness for the state. Dr. Plecker says this case is of particular importance to the cause of racial integrity, as it will establish the standing in court of about 3,000 people in Virginia who claim to be of Indian blood. Half a score of children were barred from Robert Fulton public school in Fulton this year by the city school board's order on representation that they were non-white.

COLUMBIA S.C. State

NOV 19 1925

RACIAL INTEGRITY LAW RESENTED IN VIRGINIA

Richmond, Va., Nov. 18 (By A. P.) —Another threat against the life of Dr. W. A. Plecker, state registrar of vital statistics, the 11th such threat since his bureau undertook enforcement of Virginia's racial integrity law, was in the hands of postal inspectors and police today for investigation. The authorities declared they have met with little success in running down a clue to the senders of the previous messages but that they were continuing their investigations. The letters were postmarked at various points in the state. Dr. Plecker said he was convinced they came from persons who resent his activities in enforcing the racial integrity law, which prevents the marriage of white persons and Negroids, who are defined under the law as persons with even a trace of Negro blood.

Bunk, Buncombe and Boloney

Norfolk Journal and Guide 11-21-25 Marriage Law

The people of the peninsula are being treated again to an outburst by the racial integrity brigade. Messrs. Copeland, Powell and Plecker have been reinforced by one Dr. J. Wilton Hope, of Hampton, who sent a famous telegram to Governor McLean of North Carolina a few days ago, protesting against the appearance of the Glee Club of the University of North Carolina (white) in recital before the students of Hampton Institute, in Ogden Hall, the private assembly room of the college. Dr. Hope's objection was on behalf of the Anglo-Saxon Club of Hampton city. His objection was not sustained, the Glee Club going on with its recital. Having done so, Editor Copeland of the Newport News *Daily Press*, proceeded to vociferously voice his indignation, and the indignation of the marplot society of which he seems to be the official organ.

Col. Copeland and Dr. Hope pretend to be alarmed over the seating arrangements in Ogden Hall, the assembly room of Hampton Institute, a private college for colored students. Reading the yelps and yells they put in print a stranger would think that Ogden Hall is the Town Hall of Hampton and Newport News combined. Such concerts as are held in Ogden Hall are held for the benefit of the students of the college. Townspeople are, of course, welcome if they wish to attend, but they are given to understand that no special seating arrangements are made for any one. Knowing that, white people who do not wish to be poisoned by sitting upon the same floor with colored peopeople, are at liberty to stay away. If they attend they are treated politely and permitted to group themselves together if they choose to do so, voluntarily and naturally as all good white and colored Virginians do on occasions, in deference to certain foolish but established customs.

Judging from the attendance at the concert given by the University Glee Club the great majority of the white people in Hampton town understand the situation and are not bothered about it. Despite the efforts of Dr. Hope and Col. Copeland to make it otherwise the concert was a very pleasant affair and was thoroughly enjoyed by many of the white citizens of the community, who are not offended and frightened when someone with a fear complex yells "nigger!"

Col. Copeland and Dr. J. Wilton Hope see a distinction between a colored man being funeralized in a white church and a colored man making a Christian address in a white church. They did not object to the sexton of fashionable old Bruton church having the last sad rites said over him in that edifice. But when Major Allen Washington of the Hampton faculty was invited to address a Y. M. C. A. conference in a white church in Hampton, Dr. J. Wilton Hope objected to the full extent of his lung power. So neither Dr. Hope nor Col. Copeland impress any one outside of their own circle as being sincere, and the former's protestations of solicitude for the purity of the races and the latter's pretended love for his black mammy may be summed up in just three words: bunk, buncombe and boloney.

Amalgamation-1925

Virginia.

INDIANS RESENT BEING CLASSED AS NEGROID

Richmond, Va., July 28.—The racial integrity law in Virginia has extended its hand beyond the Negro. It has struck the Indian.

"Rather than be called 'Negro,' we would prefer to be banished to the wilds of the forest, there to let the wild beasts of the air and the wild animals of the field devour our bodies and leave our bones to bleach white in the sunlight of the Great Spirit,' George Gustalow, chief of the Mattaponis tribe of Indians, when he was acquainted with the recent ruling of Dr. W. A. Plecker, head of the bureau of vital statistics in Virginia, who classified the Indians as Negroid.

This classification has raised the ire of the red men who reside on Eastern shore of Virginia. And the Indians are once more on the warpath, not with the tammahawk of old, but with the pen through its organ known at "Indian Truth." There are two tribes of Indians in Virginia—one the Pamunkey tribe who reside on a reservation down on the Pamunkey River, from which their tribal name is derived, the other the Mattaponis tribe who claim to be direct descendents from Powhatan. They are prosperous farmers and well-educated. Many of them went to Hampton. A few years ago these Indians, fearing that they would be classed as Negroes because they were barred from white schools, petitioned the State of Virginia to set apart and build a separate school for them, as they did not want to mix in school with Negroes. The state, however, refused to grant this request.

THE CHARGE AGAINST HAMPTON INSTITUTE

It is a serious charge that has been brought against Hampton Institute. It is openly said that this great school, devoted to the education of negroes and Indians and supported largely by Northern contributions, here in the very heart of the South and in a state where the preservation of the Anglo-Saxon race in all its purity is the fundamental principle of racial control, is not only teaching the equality of the races but is putting its precepts of equality into actual practice. The charge was brought several months ago by Colonel W. S. Copeland, publisher of the Newport News newspapers, whose conservatism and friendship for the Hampton school never have been and cannot be questioned. He addressed several pertinent inquiries to Dr. Gregg, superintendent of the school and those queries never have been answered. The only answer thus far vouchsafed is from the Crisis, a representative negro newspaper, whose editor advised Dr. Gregg to answer: "Yes, we do practice social equality at Hampton. We always have proclaimed it and always shall." This answer, supplied to Dr. Gregg by the Crisis, but as yet unaccepted by him, apparently is justified by the charges of Colonel Copeland who described certain conditions alleged to exist at the school wherein the social barriers between the races are completely broken down, charges the accuracy of which never has been denied.—Richmond Times-Dispatch.

"WHITE AMERICA"

The Ku Klux Klan was first. It came at a time when it fancied itself necessary to preserve white superiority, as it chose to declare. For a while it bamboozled itself into believing that by wearing sheets and grotesque covers for the head, and riding about the country at night, committing all kinds of depredations, it was doing the world a service.

Then, for a long period it lay idle. The older people, especially those in the South who had actually seen the hooded band, began to forget about it, and the younger generation considered tales of kluxism as mythology. They scoffed at the idea of intelligent people cavorting around in the 20th century making themselves appear as demons of the night. But it came again and proved itself a real living menace to life and property. Its slogan is "Down with everybody but us!" It has proved that it has no conscience—no sense of decency. It is just a huge monster devouring its enemies and staining with a filthy streak those things it touches while protecting. All in the name of white supremacy.

But Kluxism is a ponderous method. It seeks to build by destroying. At least that is the idea held by the leading lights in the new move that started in Richmond, Va., recently in the interest of a white America. These people, calling themselves the "White America Society" have decided that their mental agility is superior to the Klan's physical numerosity, and so they are going to do it by the pen.

In carrying out their plan of making this country a "White America," this society has published a book purporting to show that America was made for, by and with white people, and that they, by Divine Right should have it. But to "put across" such a gigantic undertaking as White America has mapped out for itself, there must be finances. Hence the book sells for $2 per copy. To make a book sell, it must be advertised, herein lies a tale.

Abraham Lincoln, declares a pamphlet advertising White America," wanted America for whites. The following, taken from one of his campaign speeches in 1858, said to have been delivered at Charleston, Ill., is submitted as a point in proof:

I will say, then, that I am not, nor ever have been in favor of bringing about in any way the social and political equality of white and black races—that I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races, which I believe will forever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior and I, as much as any other man, am in favor of having the superior position assigned to the white race.

And White America shouts gleefully, harkening back to one of Lincoln's pre-election speeches. If he said this—and there is every reason to believe he did—his actions after his election spoke clearer than any campaign speech. We will not question Lincoln's motive for saying what he did, and we have no cause to be dissatisfied with what he did during his residence in Washington. We do know that if he had done what White America intimated he expressed a desire to do—there would be no need for the society today.

Several years after this 1858 speech, Lincoln also said:

Certainly the Negro is not our equal in color; still, in the right to put into his mouth the bread that his own hands have earned, he is the equal of every other man, white or black. There have been men base enough to propose to me to return to slavery our black warriors of Port Hudson and Olustee, and thus win the respect of the masters they fought. Should I do so, I should deserve to be damned in time and eternity.

This was the policy upon which we knew Lincoln worked—not upon one of his campaign speeches, the kind that "White America" chose to prove its point.

As to the impossibility of the two races living side by side on social and political equality, almost any country in South America proves that they can. In Brazil, there are no race lines, and children are taught to respect merit, ability—not color, or the lack of it, as is the case in this country.

France, far ahead of America in culture and refinement, has already broken down color lines in her greatest institution—the army, and is fast assimilating her native African population into the French modes and standards. Other countries, and many communities in this country are proving that the two races can live side by side on all forms of equality.

We did not seek to come to this country in the first place. It was not through us that our true African race was dissipated by white slave-owning philanders. It is not our fault that today our Race is a mixture of every Race that came to make up what is known as America. We do know that we have contributed our share to this country's progress. We are here now—15,000,000 of us. We have worked, bled and died for these United States, and we are here to stay! White America may as well learn this now as later.

HE'S AN INDIAN AND CAN MARRY WHITE WOMAN

Va. Court Frees Man Held On Racial Integrity Law Violation When He Proves He Is Not Of Negro Race.

RICHMOND, Va., Dec. 16—Because it was rumored that Ray Winn, a man with the features of an American Indian, was a Negro, he was put on trial here on a charge that he had committed miscegenaion by marrying a white woman, while he was not of that race. The Husting County Court Friday after an exhausted hearing however, decided that he did not have Negro blood, and was satisfied with testimony that he was of Indian parentage. A breach of the new race integrity carries a 2 to 5 year sentence.

Indian Considered Equal

Winn was indicted by a grand jury upon the allegation that he bore strains of the Negro race in his veins. The evidence however, did not sustain that charge and the verdict meant that Winn was entitled to be considered upon equality with all white men, and that the marriage of Winn to Miss May Wilson last year was legal.

Indians Testify

Representatives of the State Bureau of Vital Statistics sought to show that Winn has colored ancestors. Numerous old residents of New Kent, King William and other counties in which Winn and his people were known, came forth as witnesses to support Winn's contentions that he had only Indian and white blood in his veins. Some of the witnesses were aged members of the Indian tribes of the Mattaponi and Pamunkey, who testified that a grandfather of the accused was a white man and his mother a full-blooded Indian. Others went farther back in the past to show that some of his ancestors were Indians..

Will Test Other

It was declared that while the results of the Winn hearing settled the contention of the defendant, it is believed that other cases may be heard and each settled on its merits.

Scorned Negroes

It was revealed in this case that Winn had been previously married and had six children who it was intimated had been the cause of disurbances in white schools in which they sought admission. The decision of the court will remove these objections it is said, and others of those who have labored under the impression that there might be a drop of Negro blood in the Winn's veins instead of Indian blood.

Witnesses in the Winn case stated that never in their recollection, and some of them were over 80 years of age, had they known any of Winn's people to even associate with colored people. They always kept among themselves or made friends and companions of white people, witnesses declared.

The father and mother of the Winn's appeared on the witness stand. Both bore features like those in the pictures of aborigines, and the manner of speech semed to echo the guttural tones of the men of the forest that one reads about.

One witness stated that some years ago, a school was established in New Kent County for the Indians but that soon thereafter, colored children of the vicinity started to attend, whereon the school was disbanded.

Amalgamation-1925 Texas.

MULATTOES NOT LINEAL DESCENDANTS

A recent decision of the Attorney General of the State of Texas declares that according to the laws of Texas, mulatto children of a white father cannot be considered as lineal descendants; that there can be no such thing as 'common law" marriage where real marriage is not sanctioned by law as far as the two parties are concerned. The decision was occasioned by a query from Harris County, according to the news dispatch, it appeared that a white father at his death, had left a certain portion of his estate to the children resulting from his infatuation for a Negro woman.

In the circumstances which gave rise to this decision there is a problem which so far has proven itself difficult of solution. It is the problem of the mulatto, which all agree has come into being as the result of the lust of Nordics for the women of a so-called inferior race. It is the huge disgrace of the South; it is the one great denial of the claim of absolute hatred of the black race by white men; it is the one great inconsistency in the whole of the race problem which for many generations yet to come will rear itself up like Banquo's ghost to proclaim the majority of the pronouncements about the desire for racial purity false and rather non-existant. The problem of the mulatto is the one thing for which the Negro as such is not responsible—for which he would not be if he could. He abhors it; regrets its existence and sees in it, the whole of the practice of broken families and false home standards in his race; remembers the many instances on record of how physical violence coupled with popular agreement with the practice caused many children of varying hues in the same families and made the rearing of virtuous daughters well nigh impossible in certain sections of this wonderful Southland where there has always been a daytime hatred of impure races and an abhorrence of the thought of an admixture of Anglo Saxon blood with that of black "inferiors." As far as this problem is concerned intermarriage laws might well never have been put on the statute books for they have in no way affected it because of the fact in these cases there was no thought of anything sacred. It was the preying of the strong upon the weak; the lust of powerful for the helpless without thought for the fate of the victims. And the children robbed of parental care though human beings and members of a civilized society, not only are robbed of a name but are further stigmatized and branded by the failure of any legal statute to protect them or guarantee to them any of the safeguards that civilization and Nature decrees that they should have.

All of this is true in Christian America. All of this is done in a country where even on the smallest of the coins of the land there is an inscription that reads "in God we trust." This flaunting of the fundamental law, this denial of the right of children to their heritage, this reversal of the fundamental law of home building and maintenance is done the unknown in search of freedom in which to worship the Father of Him who said: suffer the little children to come unto Me for of such is the Kingdom of Heaven." Our rage at a condition like this is coupled with something akin to pity for those who perform this evli in the name of civilization and link this practice with their proclamations of belief in the God of their fathers. We shudder for the future of America when we view this disregard for the most sacred thing—the fundamental of all society—family life. Not for ourselves but for our country which we love better than ourselves do we pray for the day in which sincerity and consistency will mark the actions of those who now control the destiny of this nation. They are badly in need of God and His divine pity.

Opinion of State Attorney General Would Declare All Children of White Father Not Entitled to Regular Rights of Lineal Descendants. Cites State Intermarriage Laws

AUSTIN, Texas, April 11—The term "lineal descendant," as used in the Texas inheritance law necessarily must be confined to children born in wedlock or thereafter made legitimate by a marriage between their father and mother, and such marriage between whites and Negroes being interdicted by the penal laws of this State, it is impossible that a mulatto child of a white father should ever be termed a "lineal descendant" within the meaning of the law.

A ruling to that effect was made by the Attorney General's department in an opinion by Assistant Attorney General Ernest May, delivered to State Comptroller S. H. Terrell in answer to an inquiry by Chester H. Bryan, County Judge of Harris County. It was the first time that such a question was ever propounded to any Texas Attorney General. The letter from Judge Bryan to the Comptroller and by the latter presented to the Attorney General, read:

"There is a case in this county where the deceased left bequest in excess of $500 to his children, who were born in wedlock with a common-law wife (if such could be) by a Negro woman. The attorney has requested that I obtain a ruling as to whether or not the bequest to the children would be exempt from tax up to $25,000 each, or whether the exemption would be limited to $500. Will you please obtain a ruling from the Attorney General in this matter and advise me."

Assistant Attorney General May in his opinion assumed that the descendant referred to by Judge Bryan was a white man.

In advising the Comptroller that the inheritance tax exemption could not apply to mulatto children of a white testator, Mr. May wrote:

"The exemption of $25,000 in the inheritance tax law applies to transfers passing to or for the use of husband or wife, or any direct lineal descendant of ascendant of the descendant or to a legally adopted child or children, or to husband or the daughter or wife of a son. You are advised that in the opinion of this department the above exemption could not apply to mulatto children of a white testator.

"Under article 483 of the penal code, intermarriage between white persons and Negroes is forbidden, and punishment for violation of this provision of ythe code is fixed at a term in the penitentiary. This article precludes the common law marriage claimed in the case submitted by Judge Bryan, for no marriage could be valid under the common law if the same has been superseded by statutory enactment. An agreement to marry followed by cohabitation, if their union was not forbidden by statute, but such agreement could no more effect a lawful union between a white man and a Negro woman so that their children could be said to have been born in wedlock than would cohabitation between the same parties after an exchange of vows through a religious or civil ceremony. The rule is htated in 26 R. C. L. at page 233.

"In the absence of special provision to the contrary, an illegitimate child of the decendent who was provided for by his will would not be entitled to the exemptions n an inheritance tax statute granted to the children of the decendent."

Mulattoes Have No Legal Rights in Texas is Ruling

AUSTIN, Texas, June 1.—Children of a Negro mother and a white father cannot be regarded as legal descendants, assistant attorney general Ernest May of Texas has ruled. The ruling, handed to state comptroller S. H. Terrel, in answer to an inquiry by county judge Chester Bryan, states that "legal benefits" cannot apply to mulatto children of a white testator.

Intermarriage of the races is prohibited, and common law marriages are not recognized.

Mulattoes Have No Legal Rights in Texas, Is Ruling

AUSTIN, Texas, June 12.—Children of a Negro mother and a white father cannot be regarded as legal descendants, assistant attorney general Ernest May of Texas ruled. The ruling, handed to state comptroller S. H. Terrel, in answer to an inquiry by county Judge Chester Bryan states, "legal benefits" cannot apply to mulatto children of a white testator.

Intermarriage of the races is prohibited, and common law marriages are not recognized.

WHO'S A "NIGGER?"

"Who's a nigger" might well be the title of a playlet written around the serio-comic scenes which are being staged in the cities of Virginia, particularly Richmond, where the now famous Dr. Plecker and his Bureau of Vital Statistics have caused several children to be barred from the regular schools for whites under the charge that they are Negroes. It appears that the parents of the children in question have attempted to fight the case and that lawyers have been employed to lay the parents side of of the case before the Board of Education. Witnesses have been called by both sides. Turmoil and strife have been the result. Negroes have testified as to their relationships to some of the "blue bloods" of the city and at least one of them has been asked to admit that he was of Indian extraction. This proposal of course met with a firm denial.

Dr. Plecker first came into the limelight in Virginia by reason of his attempt to register the blood of all of those of Virginia who seemed in danger of becoming, in some undescribed way, contaminated with Negroes. This proposal seemed to meet with astonishing results for a while, but later, it developed that certain complications would result from his attempts. Some of these leading leading families in certain neighborhoods were none too anxious to have their family trees examined and Dr. Plecker pursued his objective with the above results. Aside from the fact that the effect upon the reputation of the "superior Nordice" will suffer a little more as the result of these disclosures of the evil days upon which the amorous intentions of the scions of these famous houses thrown them this situation constitutes just another proof of the time honored proverb to the effect that the "sins of the fathers are to be visited upon the third and fourth generations" and it further demonstrates the fact that the dangers of amalgamation of which the "100 percenters" and others seem so afraid, are dangers which they and their own fellows alone can remove." "Who's a Nigger?" Certainly it is literally true that in Virginia as well as in all of the other Southern states, no one can successfully say. Even Dr. Plecker is having a hard time in determining them and he keeps all of the vital statistics of Virginia. And if all of the facts are known, there are many of the masses of that racial group who are in grave doubt of their own lineage. In muddles like this, we can well stand by and "see the fun." It is a doubtful enjoyment to be sure, but it is our only opportunity to really enjoy the results of the only "social equality" of which the American white man is not afraid but for which he must eventually "pay in full."

Amalgamation- 1925. New York.

MRS. RHINELANDER AND FAMILY OPEN WAR ON HUBBY

—o—

Grandmother to Give Facts After European Trip to Prove Ancestry of Pretty Bride, Who Still Believes Her Mate Will Return With "Perfect Love"

—o—

(*Special Dispatch to the News*)

New Rochelle, June 14.—Mrs. Leonard Kip Rhinelander whose husband seeks annulment of their marriage by alleging she deceived him into believing she was white when she is of colored parents, is still living in hope of her husband returning to her with his love as ardent as the days of courtship. She claims that her love is still beaming and full of romance. As many fervent letters will sanction. The latest move in the case was exposed today when it was said that Mrs. Rhinelander is contemplating a European trip.

While the attorneys for her husband's multi-millionaire relatives are preparing for the trial of the annulment suit, Mrs Rhinelander plans to visit England and the Continent.

Her attorney, Judge Samuel F. Swinburn, of New Rochelle, has assured her that the court proceedings to dissolve her marriage will not be staged before the Fall.

So her defense to the suit was formulated by her attorneys some time ago, she has been told she can make the ocean voyage without prejudice to her case.

Wants Mother to Go

Friends of Mrs. Rhinelander, the former Alice Jones, said at New Rochelle yesterday that she is trying to prevail upon her mother to make the trip with her.

Mrs. Jones, whose forebears were British, and who came to this country when a young girl, has been particularly incensed at the charges of her son-in-law, reflecting upon he rand her husband's progenitors.

Dislikes the Sea

She suggested it would be advisable to trace definitely her British lineage through the records available in England It was then that Mrs. Rhinelander determined to enageg passage for Europe his Summer.

Because she is not a good sailor, Mrs Jones, friends say, is hesitating about accompanying her daughter. The latter, however, has tentatively engaged passage for herself and her mother, to sail next month.

Mrs. Jones's mother, now eighty-seven years of age, is living in Northern England. Her health is failing fast and the desire to see her is expected to impel Mrs. Jones to make the trip.

In any event, it was said at New Rochelle yesterday Mrs. Rhinelander will go to England and obtain from her aged grandmother facts concerning her family tree.

Then, it is said, she will trace the forbears of her father, who, a native of the West Indies, asserts he traces his origin back to men of Anglo-saxon blood who settled in the islands several generations ago.

NEW YORK CITY MIRROR
SEPTEMBER 7, 1925

Colored Woman Says White Swain Gave Her Beating

Bronx Man Blamed for Attack on Janitor's Wife Who Refused to Elope.

Suffering a fractured skull and internal injuries as the result of a beating administered, it is alleged, by a white admirer in a taxicab yesterday, Mrs. Virginia Johnson, comely young colored woman, No. 514 3rd Ave., is in a serious condition at Fordham Hospital.

Mrs. Virginia Johnson.

Her husband, George, a janitor, and her 10-year-old daughter, Letitia, learned her whereabouts yesterday after an all night search for Mrs. Johnson, who had been missing since Saturday noon.

Johnson said his wife frequently posed as a white woman and went out riding and dancing. At lunch Saturday, he said, his wife told him she had been threatened by a Bronx man with whom she has refused to elope.

Her alleged assailant, whose name is said to be known to the police, is a married man with four children. Johnson said the contractor's wife visited his apartment recently and accused his wife of breaking up her home. His wife, he said, told her she only accompanied the woman's husband on nocturnal excursions and petting parties because he threatened to kill her if she refused.

Host of White Wives Found In New York Chinese Raids

:: *ORIENTAL BRIDES PLEAD FOR THEIR HUSBANDS* ::

New York, September 20.—The strong arm of the federal government, which has now seized 720 Chinese, who are threatened with deportation for violation of the immigration laws, has uncovered more white women in Chinatown than even New York's veteran detectives suspected were to be found in the district.

Nor has it been the sharp eyes of the raider who have found the orientals' brides. Police are frank to admit that no number of raids could have produced the number that love of their husbands has brought voluntarily to the federal building to plead for those they have lost.

The recent outpourings of white wives of the Chinese have prompted students of the race in this country to make revealing comments on Chinatown's conditions.

Probably [illegible] men have greater love lavished on them than those white brides of Chinese, according to Dr. Caleb Gibbs Simon, honorary deputy police commissioner in charge of narcotics, whose police duties have taken him into close contact with the orientals.

The cost of the laundry and steam into costly creations of fretty silk for the white women, hidden away in the rookeries of the crooked little streets that lead off Chatham Square. The meager earnings of the waiter and the clerk go for the purchase of the same raiment for the women, some of them only common law wives, but many of them legally married.

Dr. Simon credits the respect and love in which these women are held to the fact that the Chinese here, hungering for a touch of femininity, are often cheated of it by the immigration laws which allow few women to enter.

Back by the native rivers of his homeland, Dr. Simon argues, the oriental has left the woman of his own race he had hoped to marry. She was to have been the mother of his man-child. In the white woman he has taken for his wife, the criminologist believes, the Chinese visions all that he expected to find in the native bride. Then, of course, it is likely that the white brides are regarded as precious objects because of their comparative scarcity.

His study of Chinatown, Dr. Simon said, reveals the trait of loyalty on the part of white women which has been shown since the federal raids of last week.

"While most of the women certainly would not be classed as the best in American womanhood," Dr. Simon said, "the devotion of their Chinese husbands has aroused the very best in them. Many times they have found an asylum for broken hearts and they are extremely grateful."

Rhinelander Suit For Annullment Fought by Wife

White Plains, N. Y., October 27.—The alliance of Leonard Kip Rhinelander, offspring of a wealthy and illustrious New York family, with Alice Beatrice Jones, daughter of a colored taxi driver, was aired further in supreme court Tuesday and it was definitely announced that Leonard Kip had been disinherited by an indignant father.

Isaac N. Mills, chief cousel for the young husband and a former supreme court justice, who revealed Leonard Kip's stand Tuesday, also declared that the defendant, in her husband's suit for annulment of their marriage, would make no attempt to dispute the allegation that she had negro blood.

Grounds for Fight.

Counsel for the wife made no attempt to refute the assertion and it was assumed that her fight to remain Leonard Kip's wife would be made on the ground that she had not deceived him as to the matter of the negro blood. Rhinelander's suit charges "fraud" on this ground and it appears that the defense will seek to prove that he knew the facts before the marriage.

Tuesday's hearing concerned the bride's application for $15,000 in increased counsel fees pending trial of the annulment action.

Mills, fighting the application, said Rhinelander's estate did not exceed $250,000, that he had been disinherited by his millionaire father, Philip Rhinelander, after once being regarded as the only heir, and that his only chance of getting additional funds rested in the death of his father, when Leonard Kip would receive $300,000 over which his father had no disposing control.

Justice Morschauer finally decided to allow further counsel fees of $3,500 to the defense with a provision that he would entertain application for additional allowance at the close of the trial. "This case," he said, "is regarded as an extraordinary and difficult one."

WHITE WIFE SUES "INCA PRINCE"

NEW YORK, Oct. 15.—He was an Inca prince, heir to rich gold mines in Peru, a college graduate and a rising patent promoter.

So he told Elizabeth Woodey Rosell, beautiful white girl, of the Bronx, when they met two years ago.

A veritable Prince Charming, tall, dark, handsome and cultured, he literally swept the girl off her feet. They were married after a whirlwind courtship of three months.

Then came the denouement. Elizabeth's dreams of presiding over great Peruvian estates with hosts of servants, were rudely shattered.

But He Was Colored

This white girl, exponent of race superiority and of "blue blood" timbre, who had practically sold herself for a fortune, let out a typical "squawk" when she discovered that her dreams were to be shattered.

"An Inca prince? He is a Negro." Thus she cried when she found out that she was destined to lead the life of the average married woman. (We dare say that she had to go to a dictionary to find the definition of the word "Inca.")

Because she found that his tawny, golden skin, which had fascinated the girl, was due to a mixture of white and colored blood. Instead of being heir to mines of fabulous wealth he was a pauper.

Painted "Fairy" Picture

During the brief courtship Mrs. Rosell said her future husband entranced her with glowing descriptions of the estates and mines he would soon inherit. But he wasn't the kind who rest on laurels earned by others, he told her, so he went through college and started the patent-promoting business in New York.

At the outbreak of the war he went overseas as "minister of the gospel," and served in France, he added. He represented himself, in short, as being able to supply a wife

All of these statements were false, Mrs. Rosell asserted. She discovered this, she said, after the wedding. The wife then started an investigation which resulted in the disclosures that he not only has colored blood in his veins, none of it royal, but also has a common law wife and illegitimate child in Peru.

White Wife Sues "Inca Prince"

NEW YORK, Oct. 19.—He was an Inca prince, heir to rich gold mines in Peru, a college graduate and a shrewd patent promoter.

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THE RHINELANDER CASE

'Fleecy locks and dark complexion
Do not forfeit nature s claim;
Skins may differ, but affection
Dwells in white and black the same."

RIP Rhinelander ripped himself into a marriage with a colored beauty which justice would not annul to accommodate a prejudice. Rip could not rid himself from a legal and honorable marriage with a colored woman, and the victory of Alice Jones is a victory for Negro womanhood throughout the land.

However it is best for all men and women not to obtrude themselves upon associations where they are not desired. The whites and blacks who intermarry where that is permissible know beforehand what the consequences will be. They know the prejudices and hatreds of their environments. They know that abuse, threats, slander, social ostracism await them. If they defy them they must take their medicine. But love knows no law. It loves whom it loves despite inhibitions, and risks the consequences. We are sorry Alice Jones married the millionaire rake; but since she did, we can but approve of the findings of a jury of twelve good men and true in refusing to annul the marriage compact.

The Rhinelander case was one of the most important ever tried in the New York courts and was watched with interest throughout the world.

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The Rhinelander case has ended. After a careful consideration of the evidence the jury decided in favor of Alice Beatrice Jones Rhinelander, the colored bride of Kip Rhinelander, heir to one of the largest estates in the world. A report of the case reads:

The jury all agreed soon after they began their deliberations that they could give only one verdict on the facts as presented to them. Their difficulty was in making up their minds as to how the questions should be answered in order to deliver a verdict for Mrs. Rhinelander.

"We very early made up our minds as to how the case should be decided," said Clarence Pietsch, the foreman. "We took up the questions one at a time, and the number of the questions delayed us somewhat. The only one which gave us any trouble, however, was the sixth, as to whether he would have married her if he had known she was colored. That was the reason we came in and asked for the testimony of Barbara Reynolds and Rhinelander's reply on that point.

Letters Did Not Decide

"Race prejudice did not enter into the case at all, and neither did the unsavory details in the letters. We decided it merely as a case between a man and a woman, and in reaching our verdict considered Rhinelander as a normal man with normal senses of perception. We didn't consider what the future might hold for them, as that was not up to us for decision."

"There was never any disagreement among the jurors," said Harry J. Shaw, another juror.

William J. Demarest of Rye said:

"We want it clearly understood that not for a single instance did race prejudice enter into the consideration of our verdict. That was gratifying to all of us. We considered and discussed the evidence alone. The fact that we had to argue so long was due to discrepancies in our understanding of certain parts of the testimony. Every doubt in our minds was dissolved, however, before we affixed our signatures to the verdict."

That there was some sympathy for Rhinelander, however, was shown by the comment of Henry M. Weil of Elmsford, who said:

"If we had voted according to our hearts the verdict might have been different."

These statements coming from the foreman of the jury and various members of it, should make one sit up and take notice. Read this over: **"The jury all agreed soon after they began their deliberations that they could give only one verdict on the facts as presented to them."** The foreman said that the men very early made up their minds how the case should be decided. Another juror says that **there never was any disagreement among the jurors.** We were most interested in the comment of Henry M. Weil, who said, **"If we had voted according to our hearts, the verdict might have been different."** Here is a man who clearly intimates that he is opposed to intermarriage of races but was able to lay aside his prejudices and decide the case upon the merits and the law. William J. Demarest, another juror, said, **"We want it clearly understood that not for a single instant did race prejudice enter into the consideration of our verdict."**

Mills, Rhinelander's attorney, made about the most prejudiced appeal that could have been made to white men in his two whole days of argument. Negroes have reason to feel proud of such splendid men in his two whole days of Davis, who was doing true patriotic work in New York, at the same time Clarence Darrow was battling in Michigan.

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We are especially pleased with the decision. For we do know that if this case had gone against Mrs. Rhinelander after nearly all the evidence was in her favor, it would have undermined the confidence of colored men and women in justice of the courts anywhere in America. They would have said, "If the Negro cannot get justice in the great state of New York—where in the world can he get it?"

We are especially appreciative of the high calibre of the jurors because Judge Isaac Mills, Rhinelander's attorney, made about the most prejudiced appeal that could have been made to white men in his two whole days of argument. Negroes have reason to feel proud of such splendid lawyers as Lee Parsons Davis, who was doing true patriotic work in New York, at the same time Clarence Darrow was battling in Michigan.

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Amalgamation - 1925

New York.

NEW YORK CITY TELEGRAM
NOVEMBER 7, 1925

MIXED MARRIAGE PLAN STIRS KLAN

Cross Burned Before Home of Montclair Mulatto Engaged to White Girl.

As a protest against the marriage of William E. Jackson, thirty-four years old, of Montclair, N. J., and Miss Helen Burns, twenty, a telephone operator, living at No. 16 Walnut terrace, Bloomfield, N. J., which has been arranged to take place in the chapel of the Municipal Building here today, a cross ten feet high covered with burlap and saturated with oil, was burned on the lawn in front of the house in which Jackson resides, presumably by members of the Ku Klux Klan.

Jackson, it developed when he and Miss Burns took out a marriage license here, is a quarter-blood negro. Previously he had passed for a white man. He made the revelation of mixed race voluntarily, and "colored" was written in the proper space on the license certificate.

Made Obstacles Plain

When the cross was burned two negro families in the dwelling which Jackson has made his home at Montclair telephoned police. Chief Riley sent two men there, but as they arrived, prepared to extinguish the flames, the cross toppled to the ground in embers.

The persons who live in Jackson's house said they had not seen him since Wednesday. So also reported his mother, Bessie Bacon Jackson, of No. 48 Maple avenue.

Mrs. Peter Burns, mother of the girl, wept when she was asked if her daughter had married Jackson.

"I don't know," she answered.

Jackson, who owns the Montclair Construction Company, a small, apparently prosperous concern, is a graduate of Columbia University, where he played for two years on the football team. Previously he attended Lincoln College, a negro institution. He met Miss Burns, a telephone operator in the Orange exchange, at a dance. They fell in love and he presented to her, he said, obstacles to their marriage.

He said that his father was white and his mother had negro blood, which, he pointed out, possibly made him a negro. Further, he said, Miss Burns is a Catholic and he a Protestant. But Miss Burns, it was said, insisted they marry. She urged him to say he was white when they applied for the marriage license.

Girl Ignores Parents' Pleading

But when he was asked at the License Bureau he answered:—"My mother is part negro. Her father was white, but her mother was black. **Does that make** me a negro? I've always passed as a white man, but I don't know just what to say to this question."

It was ruled he must describe himself as "colored."

Peter Burns, father of the girl, a field agent of the Prudential Insurance Company in Newark, and Mrs. Burns learned of Jackson's parentage the day the license was obtained. They urged their daughter not to marry him, but she refused to [illegible]

RHINELANDER TRIAL REACHES EDITORIAL PAGE

THE RHINELANDER CASE, which for two weeks has been a front page attraction with most newspapers, has reached the editorial page. The World seems shocked and sees no reason why the annulment proceedings should not be tried without a jury in the semi-privacy of a Judge's chambers, and continues:

Amsterdam News

Day after day the testimony has occupied the attention of the court. Examination and cross-examination have eaten the hours. Letters have been read, many of which have no bearing upon the points at issue which the lay mind is capable of grasping. The newspapers, sometimes with apologies to their readers, have printed columns of details—as we believe they are justified in doing by the public nature of the inquiry. But the dramatic elements that make good copy can hardly establish any public importance in the evidence or in the verdict.

1-25-25

New York

Issues of law and fact are to be argued. The court must in any case state the law; a jury cannot. The issues of fact are simple and clear-cut. They present no shadow-land of doubt. They could be determined in a short time by a Judge familiar with the processes of eliciting the truth. In the anxious consideration of reforms in the dilatory processes of the law let some thought be given to the possibility of trying in the decent seclusion of a Judge's chambers the Rhinelander cases of the future. What public interest could suffer by such a change?

WE DISAGREE. Shocking as are some of the revelations in the case, we would much rather trust it to twelve men of average intelligence than to one man, however well versed he might be in legal issues involved. Then, too, it must be remembered that Rhinelander asked for a jury hearing of the case and that his attorneys first started the introduction of the private correspondence.

THE NEWS, New York's picture paper, in an editorial captioned "Greek Tragedy—Not Bedroom Farce," speaks clearly of the news value the trial possesses and touches in a frank manner some of the social side-lights it presents. Says the News:

Tragedy and drama, grim and tremendous, are being enacted in the courthouse at White Plains, where Leonard Kip Rhinelander, descendant of the Huguenots, seeks legal dissolution of his marriage to Alice Beatrice Rhinelander, daughter of a half-caste West Indian Negro.

And this stark tragedy is being treated too generally as only a smutty comedy, a subject for ribald jests or sub rosa comment. Some newspapers print the unfolding of this drama on inside pages, apparently because they regard the story as merely offensive. They lack news sense. THE NEWS is printing, and will continue to print, news and pictures of the case.

Miscegenation, or intermarriage of races, has been abhorred by men for ages. That abhorrence has been particularly keen and aggravated in this country. The Jim Crow laws of the South were born of that feeling, which relates to a fact which may be evaded by some but can be obliterated by none.

In its less specific definition, miscegenation is frowned upon by decent persons but not roundly denounced. That is in cases where it occurs without benefit of clergy or where the actors in the drama occupy extremely minor places in our social structure.

If young Rhinelander had gone no farther than to place the battered crown of illicit love upon the brow of Alice Jones; if he had made her Mrs. Leonard Kip Rhinelander in no other way than by a few strokes of a pen upon a hotel register, the present spectacle would be now only an unwritten and unacted drama.

But he stood with her before one duly clothed with authority and made her his wife in fact; bound her to him by the legal tie that only the courts may dissolve.

Instead of being regarded as an indiscreet bachelor by the few who might have known, he and the girl he married are viewed today by the millions as degraded violators of an age-old human law. The reasons that marriage is more abhorred than illicit connection are two in chief: First, marriage is an open defiance, a rebellion against the code which forbids miscegenation; and, second, marriage is more likely to produce children and mix the races forever.

All the elements of the drama of miscegenation that may have appeared in an "Uncle Tom's Cabin" or "The Birth of a Nation" are here and multiplied in this tragedy which unfolds before our eyes—eyes in many cases unseeing.

If we must look for comedy, let us not look for it here. For the case of Rhinelander vs. Rhinelander is building and developing its great drama upon the most tremendous central theme of which we have knowledge.

Laughter and jesting are out of place.

THE EVENING JOURNAL'S editorial, which was accompanied by a picture of the Egyptian sphinx, must certainly give proponents of Nordic supremacy an awful shock. It points out that unlettered as Mrs. Rhinelander appears to be, her ancestry is as brilliant as that of her husband, who has nothing to distinguish him except his color and his money. The Journal's comment follows:

Modern engineers, with Egyptian labor, have been digging around the old statue of the sphinx to preserve the ancient monument, securing its foundation more firmly in the sand.

The sands of Egypt shift, slide and drift. If there were any frost there the sphinx and the great pyramid that you see in the distance would both have crumbled away long since. But perpetual mild weather preserves these ancient monuments, to show us what men did in the ancient times.

Digging around the sprinx, modern engineers came across a table of Thotmes IV, telling how that ancient ruler made excavations around the base of the sphinx, already very old in his day.

The interesting thing to many Americans, especially in view of the Rhinelander trial, the young white gentleman pleading the baby act, and getting a divorce from a partly colored girl, is this fact:

The face of the sphinx, greatest in size of all statues, is a NEGRO FACE. It is the face of an Ethiopian, and is said by scientists to indicate that an Ethiopian king ruled Egypt and its high civilization and development in the day when this great statue was built.

Perhaps Mrs. Rhinelander, the lady who now admits that she has some colored blood, would like to show this picture to the jury and say, "My ancestors thousands of years ago were great and powerful enough to build such things as this, the statue that makes a camel look like a mouse; standing beside it, I think I am good enough to marry a rather feeble sort of American white man, with fortune and nothing much else to distinguish him."

But then, probably Mrs. Rhinelander is too polite to say anything disagreeable.

The sphinx, you know, was supposed in the old times to have actually lived with the body and tearing claws of a savage beast, a human face, and the breast of a woman. When travelers came the sphinx asked them a riddle. If they couldn't answer, they were torn to bits. The question was, "What goes on four legs, then on two legs, then on three legs?" When the question was answered by a wise man, the sphinx in a rage committed suicide.

The answer of course is "A MAN." He goes on four legs as a baby, on two legs afterward, and on three legs when he is very old, the third leg being his cane.

LESSON FROM THE RHINELANDER FIASCO.

This racial superiority doctrine has, apparently, been hit a solar plexus blow in the celebrated Rhinelander case, now engrossing the nation's attention at White Plains, N. Y.

Leonard Kip Rhinelander, scion of one of New York's leading and most aristocratic white families, is seeking the annulment of his marriage to Miss Alice Beatrice Jones, dashing and charming colored damsel, on the grounds that she deceived him into the hymeneal knot, posing as a white girl.

Testimony already adduced at the trial has shown that young Rhinelander knew his spouse was a member of the "colored" race before their marriage; that he frequently visited her home, where she lived with her "colored" parents; that he was chummy with her "colored" sister and "colored" brother-in-law; that he spent many nights in the Jones home in New Rochelle, N. Y.

In admitting through her attorney that she was and is a member of the "colored" race, Mrs. Rhinelander threw a veritable bombshell in the legal camp of her husband, and caused his counsel to shift to another line of attack: trying to prove that young Kip was a slave to Alice and was captivated and bewitched by her amorous appeals and pleadings; that Kip is mentally deficient and was easily tricked into marriage by his "colored" wife.

Some of the testimony is very unsavory, but thus far it seems that the "colored" girl, an erstwhile laundress and maid, has demonstrated her superiority over the white boy, a college student and offspring of one of the Empire State's wealthiest and most aristocratic families.

This game of "passing for white," if Mrs. Rhinelander ever did do one such thing, is certainly being worked overtime by a large colony of "light-colored" Negroes in this country, both North and South; and things are getting so "balled and mussed up" that it is quite difficult for an expert ethnologist to draw the line or differentiate between members of the "colored" and white races.

This paper does not essay to sit in judgment on this case, but when it is sifted down to its final analysis and stripped of all sentiment and prejudice, it really becomes ridiculous and ludicrous, and shows the utter folly and nonsense of all this buncombe about racial superiority and racial inferiority per se.

THE RHINELANDER VERDICT.

The verdict rendered by the White Plains jury in the Rhinelander annullment case appears to have been arrived at upon careful consideration of its merits, unaffected by any appeal to color prejudice. It serves to confirm the confidence felt by all classes of our cosmopolitan population in the quality of justice as administered in the courts of New York State, and the adherence of this particular jury to their sworn obligations.

So far as the principals in this case are concerned, the colored race at large has no particular interest. The details of their courtship and marriage only furnished material for scandal mongering and tickling the sensations of those salaciously inclined. No statute interfered with their marriage in this State, and it was purely a matter of individual interest to the parties and their respective families.

That the alliance proved distasteful to the family of the groom was to be expected, on account of the difference of their social status. No family of fortune and ancient lineage, as American families go, could be expected to welcome a daughter-in-law of humble station and limited culture. The effort to annull the marriage was to be expected as the natural reaction to such a blow. The false step was the legal effort to utilize the sentiment of color prejudice to break the bonds.

This effort was brazenly expressed in the summing up by the counsel for the plaintiff, when he felt that the evidence and the law had failed his client. The presiding judge while giving the plaintiff every latitude in the attempt to prove his case, stuck to the law in his charge to the jury by eliminating the element of prejudice in their efforts to decide on the facts.

The fact that the verdict was based upon the evidence, without prejudice, is creditable to the court and the jury in this particular case. It confirms the confidence so justly felt in the impartiality of the courts and the administration of justice without bias as to race, creed or color. It explains why New York deserves the position it holds as the Empire State.

Southern White Woman Sends Pointed Letter To Pittsburgh American

The following spirited letter has been received by The Pittsburgh American. It is from a Southern white woman. It is a discussion of the Rhinelander case and race relations in general.

To the Editor of The Pittsburgh American:

As a Southern woman I beg to give a brief expression of my sentiment on the verdict in the Rhinelander annullment case.

I rejoice over the sweeping victory of Mrs. Alice Jones Rhinelander. The verdict is not only a just vindication of her honesty about her race and color in the winning of her husband, but also, in my judgment, a victory for womanhood regardless to race or color.

I rejoice over her victory because of the galling humiliation to which Judge Mills subjected her mother in forcing her to confess an indiscretion of her girlhood days. This girlhood misfortune which she and her faithful, devoted colored husband had kept secret from their children, Judge then why do white men seek and have intimate relations with Negro women not only of America, but all other parts of the world where they are domiciled?

Since, then, Mrs. Alice Rhinelander did not deceive her husband as to her African blood, since her aged mother was put to merciless shame by Judge Mills, and since colored women are defenseless prey to white men who preach "race purity" and practice race mixture, I rejoice and am exceedingly glad that the defendant was victorious in the annulment trial

SOUTHERN WHITE WOMAN.

Amalgamation—1925. New York.

NEW YORK CITY AMERICAN
MAY 19 1925

Khinelander Bride Defiant

Places Love Above Money

MRS. LEONARD KIP RHINELANDER, whose counsel seeks to postpone trial of her husband's annulment case, and her father, who is said to be of colored ancestry.

"All the millions of the Rhinelanders cannot buy an annulment of this poor girl's marriage!"

Thus was the climax of a bitter discussion in the Supreme Court in White Plains yesterday when Justice Seegar considered the Rhinelander annulment case. Leonard Kip Rhinelander, who is seeking to have the secret marriage set aside on the ground that his bride is of colored descent and deceived him into believing her white, asked through his counsel, Isaac N. Mills, that the trial be set for next month.

Justice Seeger reserver decision on that motion, but granted Mr. Mills' application for a trial by jury. Lee Parsons Davis, Mrs. Rhinelander's lawyer, concurred in it. The clash came when Mr. Mills said:

"Rhinelander brought this action on the ground of fraud alleging that she was of colored blood. I am sure that, on trial, there will be no dispute of that fact.

"We must prove it, of course, as an annulment cannot be secured on admissions nor can it be bought."

Mr. Davis responded that he would not discuss the issues in the case, then added vehemently:

"What does Mr. Mills mean by speaking of buying an annulment? He indicates that sometimes an annulment may be bought. He knows that all the millions of the Rhinelanders cannot buy an annulment of this poor girl's marriage!"

In the acrimonious interchange Mr. Mills revealed that young Rhinelander employed an investigator to trace his bride's ancestry and that he agreed to pay her large alimony and counsel fees when he brought the suit. They lawyer explained:

"Rhinelander and Alice Jones were married on October 14 last. Soon afterward the newspapers took up the case and brought certain facts to Rhinelander's attention. He then thought it necessary to employ an investigator and found it necessary to leave his wife, although very much attached to her. We agreed to pay her counsel fees and large alimony."

KIP'S BRIDE TO EXHIBIT 1000 COOING LETTERS

NEW YORK, April 10.—According to a statement given out yesterday by Lee Parsons Davis of Mount Vernon, chief counsel for Mrs. Alice Beatrice Jones Rhinelander, who is being sued for annulment of marriage by her husband, Leonard Kip Rhinelander, scion of a noted New York family, no effort has been made to settle the suit on a monetary basis.

"You can say for me," said Mr. Davis, "that I know of no effort to bring about a settlement of this case. I understand that the action will go to trial this month."

Reports have been spread that an offer of $100,000 has been tendered to Mrs. Rhinelander to bring about a settlement of the action, but this has been scoffed at.

Mr. Davis said the issues to be submitted at the trial in the Supreme Court at White Plains are:

First, "Is Mrs. Rhinelander of Negro blood?"

Second, "Did the defendant deceive her husband as to her color?"

From an authoritative source it was learned that Mrs. Rhinelander has 1,000 letters written by Mr. Rhinelander to her previous to their marriage and after the action for the annulment was started. It is said that she numbered them "one to 1,000" and that they have been turned over to her attorneys.

MARRIAGE TO COLORED MAN CAUSE OF PERSECUTION'

Mrs. Helen Croute, White, Has Several of Her Neighbors Arraigned in Court—All Are Freed

Claiming that she had been persecuted by certain of her neighbors because she is married to a colored man, Mrs. Helen Croute, 103 West 137th street, appeared in the Heights Court last week to accuse Mrs. Beatrice Mapp, 33, 2566 Seventh avenue, with felonious assault.

Mrs. Croute said that on May 5, while in the hallway of her home, Mrs. Mapp met her and assaulted her with a beer bottle. As she staggered and fell another woman, said to be Mrs. Mapp's sister, came down the stairs and hit her with a blackjack, she charged.

After several postponements the case came up for a hearing last week with Attorney Frank W. Stanton representing Mrs. Mapp. In the meantime, Mrs. Croute had also obtained a summons for Mrs. Clark, mother of Mrs. Mapp, whereupon Attorney Stanton made a motion to have the case against Mrs. Mapp and the summons against her mother heard at the same time.

Under cross-examination by Attorney Stanton it then developed that Mrs. Croute had appeared in court after the alleged assault and had asked for a summons for Mrs. Clark's arrest, but had said nothing about the alleged attack by the two other women until three days later when she caused the arrest of Mrs. Mapp by Detective Bransfield.

The defense claimed that Mrs. Croute had an altercation with Mrs. Clark some days previously and that the complainant had struck Mrs. Clark with a club. After a lengthy hearing Attorney Stanton made a motion for the dismissal of his clients, which was granted by Magistrate Brodsky.

BROOKLYN STANDARD UNION
APRIL 11 1925

CHINESE AND NEGRESS WED AT MOUNT VERNON

MOUNT VERNON, April 11.—John Afar, a Chinese, of 601 Seventh avenue, Manhattan, and Miss Anna ...age, a negress, of 136 South Eighth ...venue, Mount Vernon, were married yesterday by City Judge Jacob ...ernstein in his office here.

NEW YORK CITY SUN
MARCH 30 1925

Chinese Gets License To Marry Negro Girl

The first marriage license issued to a Chinaman to marry a negro woman in the history of the Jersey City Li... with her mother as a witness

SCIENCE TO DETERMINE WHICH OF TWO MEN IS DAD OF 'DOUBT CHILD'

NEW YORK CITY, April 10.—The latest sensation in the ever increasing affairs of the heart between wealthy white men and beautiful black women is one unearthed in New York City, where a white man accuses his white mistress of giving birth to a child by a dashing black steward in his employment.

Col. Isaac M. Ullman, wealthy corset manufacturer, in a hearing before Supreme Court Justice Guy, charged that the child of Florence Reddington, well-known society nurse, is colored. Col. Ullman makes the charge as a counter-charge against Miss Reddington, who is suing him for $150,000 claiming breach of promise on the Colonel's part to marry her.

Miss Reddington says that she met Ullman in 1920 while employed as a nurse, and that he proposed marriage to her, and that soon after she became his mistress. She also declares that it was not until several years later that she learned Ullman's real name. She knew him as Louis Johnson, until one day she saw his picture with his real name in the report of a corset makers' convention.

"Col. Ullman turned my head with gifts of jewelry and his promises to make me his wife," the unwed mother said. "He masqueraded as Louis Johnson and explained that the reason he hadn't married before, despite his advanced age, was because he knew that if he waited long enough he would meet a sweet girl like me. I was powerless before his wealth and flattery."

Boy Will Determine

The parentage of a four-year-old boy will be the determining factor as to guilt or innocence, when the case comes up for trial. The baby has been named Agnew, and Col. Ullman has been named by Miss Reddington as being its father.

Private detectives in the employ of Ullman, however, have presented affidavits to the effect that the child which was born in April, 1921, is the son of Andrew Peters, colored steward. Health department records show that the child was listed as "Agnew Peters," and Andrew Peters was named as the father.

Miss Reddington said recently that Agnew would be produced at the trial and expressed a willingness to permit medical experts, appointed by the courts, to examine the boy for traces of colored blood.

IT'S THE BLOOD THAT COUNTS

The attorneys for Leonard Kip Rhinelander claim that he is trying to free himself from his wife, Alice, because she deceived him as to her color. They have made this statement so many times, and with so much conviction that young Rhinelander has come to believe it himself. People of Rhinelander's race throughout the country have taken up the refrain and in their own deliberate ways are clouding the real issue involved.

It has been necessary to drag this couple through two weeks of intimate details to bring out the one fact that Mrs. Rhinelander is not wholly white—that somewhere back in her ancestral tree the bloods of races have mixed. And the object of it all is to show to the world that, because of this mixture, Alice is unfit for Leonard—that she should not be his wife, although he is so mentally and physically unfit that, with all his millions, he has been scorned by girls of his own race.

What irony! Here we have this millionaire boob, whose attorney admits that he borders on imbecility, declared in open court and before all the world to be too good for the girl who had the temerity to marry him! She has Colored blood, they say, therefore she is not a fit wife for the man she married.

It's the blood that counts. Benjamin Banneker, an acknowledged scientist, and the man who helped to map the city of Washington, could not, according to this doctrine, be accepted as the equal of Martin Durkin, the Chicago gunman, because the latter is white.

Booker T. Washington, with his contribution to American and world education through his ideas made effective at Tuskegee, could not rank with Tommy O'Connor, the professional murderer, for the same reason.

Dr. E. E. Just, whose mental ability is respected the world over, a Spingarn medalist, an author of various scientific theses and a professor of biology in Howard university, is not white, therefore he is inferior to Harry K. Thaw, who even admitted that he was crazy.

Judge Albert B. George is less than the meanest white thief who is brought before him for sentence. Carter G. Woodson is unfit to associate with the motorman who drives the Jim Crow car upon which he rides in Washington, for the motorman is white.

All these and more are ideas conveyed by those who declare Mrs. Rhinelander unfit for Kip because of her racial identity. It is not who you are or what you have done—it is how much "Negro" blood flows in your veins. That's the idea America wants to put across, and it is the idea that is now being tried in the New York court where the poor little rich white boy with the vacant cranium admits that he doesn't want to "associate with Negroes."

As a matter of fact, Mrs. Rhinelander should be given a medal for her bravery in marrying Kip and her sacrifice in the interest of redeeming some of the worn-out Huguenot blue blood.

RHINELANDER

The Rhinelander case has proceeded for nearly two weeks, and instead of Alice Beatrice Jones, his colored wife, having deceived him about her race, the evidence so far has all tended to prove that young Rhinelander married the colored girl **in spite of both her color and her race!** In fact, a family as wealthy as the Rhinelanders would have had a wedding had not the son been well aware of the objections which his father had to his marrying the colored girl.

A few weeks ago we told our readers that the case was being tried in New York and that Mrs. Rhinelander, the colored wife, had an able and honorable lawyer to represent her. The case has proved that Lee Parsons Davis, her attorney, is just as we described him—well prepared to take care of his client.

There is a great difference after all, in New York and New Orleans and in Chicago and Charleston, South Carolina. The abolition traditions, while fading and weakening, still leave their traces and reflections within the law. For this we should be right happy and satisfied—determined that other sections shall get more like New York and Chicago and that New York and Chicago shall stop getting too much of the Southern temperment. There is a world of food for thought in this Rhinelander case.

Mixed Marriages And If You Do And If You Don't

If a Catholic marry a Protestant they lay up plenty of trouble for themselves and their posterity. We all know that. If an American marry a Frenchman a divorce may be looked for after the newness of the married relation has worn off. Most of the war brides who followed American soldier husbands to America have regretted it or returned to their homes disillusioned and disgusted. Whites of different religions or nationalities who intermarry usually have plenty of friction and smash-ups. They are mismated and that is all there is to it. When white marries black or black marries white we get the same element of mismatement and possible trouble that we get when Jew marries Gentile, with some troubles of our own other cross-marriages do not have to contend with.

The JOURNAL AND GUIDE believes that there should be one marriage and divorce law for all, and that American citizens should be left free to decide for themselves whether they want to marry or not, the marriage being a personal matter which the State sanctions with a license to protect society and the children of the union and the Church sanctifies with its blessing; but we also believe that it is best for people to marry after their social standing, their race and their language and religion, if they hope for the best results in living and procreation.

Take two recent examples.

Leonard Kip Rhinelander, the son of one of the most aristocratic and wealthy New York families, married Alice Beatrice Jones, whose father passed for being a Negro, and was only a taxi driver and odd job man about New Rochelle. When the daily newspapers and his family got behind him young Kip allowed a divorce action to be instituted alleging that his wife had deceived him as to her race. But there was no deception on her part. The fact of her race was patent in her father and his children and in Alice.

William E. Jackson of Montclair, N. J., a graduate of Columbia and a successful contractor, who had not passed for a Negro nor worried anybody about his color, fell in love with a young white girl and when he applied for license, refused to deny that his mother was of African origin, although the young woman pleaded that he disclaim the fact. A big hurrah was made over the matter in the newspapers and the families objected to the marriage, and at last accounts, although she declared that she would marry him anyhow, the marriage had not taken place.

Now, here are two cases which illustrate the point we make, that it is best for people to marry after their social, race and religious kind, and not brave all of the perils of cross purposes between the two likely to develop because of differences of one kind and another and of family opposition and of hostile public opinion and, in some states, the prohibition by law of mixed marriages.

But neither laws nor public opinion can fetter the affections. They find their affinities willy-nilly, however short and tragic

the union of the two may be. Is it worth it? Of course not. But when did love ever reckon the cost? Never.

Amalgamation-1925.

New York.

THE KLAN AND MRS. ~~RHINELANDER~~

The Associated Press (white) has sent out a dispatch saying that the Klan having been led to believe that Mrs. Leonard Kip Rhinelander is in Florida, is seeking her. The A. P. does not say for what purpose the young white millionaire's wife is being sought. Probably the Klan wants to bid her leave the sacred soil of Dixie; for, of course, it would be unlawful for the colored wife of a white man to be found in any of the miscegenation states of the South.

St. Paul Echo 12-26-25

It seems to us, however, that the Klan is wasting valuable energy in seeking out Mrs. Rhinelander. What the Klan should do is to seek out the twenty or thirty thousand "Kip Rhinelanders" of the South, and warn them to cease and desist in their nefarious ways of living. The Klan should spend the next ten years (if it lasts that long) in protecting the blood purity of both races; for during the past thirty years there have been so many "leaks" in the South that a great deal of harm has been done to both races. Where segregation is such an outstanding code among a people who insist in separate schools, churches, cars, coaches, hospitals, waiting rooms, and residential sections, it ought to include blood also.

St. Paul Minn.

No, no, it's too late for the Klan to do anything for or against Mrs. Rhinelander. The New York Supreme Court has decided that; but the Klan can do some splendid missionary work among the "Kips" who can see in the daytime, but who are stone blind at night.

—COLORFUL NEWS "MOVIES"
Preston News Service.

French Can't Understand Rhinelander Suit Because Wife Isn't "Pale Enough"

PARIS, Dec. 10.—The Paris press is publishing little articles on the Kip Rhinelander case, but, following the French viewpoint, can not understand why Kip is seeking a divorce.

"Husband Worries Over Color of Her Skin," is the way one newspaper heads its article.

Pittsburgh Courier Dec 12-1925

"Wife Not Pale Enough, So Husband Asks Divorce," is the head over another, and the editorial writer asks why should a man seek to divorce his wife for a simple matter like color, pointing out that Rhinelander did not charge her with infidelity, cruelty, desertion or other general grounds.

Traveling Thru Georgia

THE protests uttered by the Negroes of the South against the separation of the races in railroad vehicles, have been so frequently mistaken for an impudent desire for social contact that the elemental issues are being rapidly forgotten.

Engineer McGee of the east bound Atlantic Coast Line train, speeding through Georgia, disobeys his orders, and a cold and horrible *Exhibit A* of the familiar Negro complaint is provided. To quote the Thomasville, Georgia, *Enterprise*:

> "The front part of the west bound train was virtually splintered, and the steel mail car was pushed almost through the Negro passenger coach. The east bound train has steel coaches and this is believed to have lessened the injuries to the passengers in the rear cars."

A Biological Note

THIS has been a Cerberus of race purity: that if a quintroon, tiring of the debasement which goes with his status, should marry a white person, the chances are that there will appear in the offspring a biological "throwback" to a pronounced Negroid type. It has proved a most useful social mechanism. Comes Ernest Dodge, in the *Journal of Heredity* (August, 1925) with the disturbing observation that

Corporation Dec 1925

among your wives who would not rather see her daughter with her white hands crossed in her shroud than see her locked in the embrace of a mulatto husband. This feeling of race does not belong to the whites alone. Decent blacks have the same feeling."

Undoubtedly there is such race prejudice—but why? The answer is simple enough. Fundamentally it is the barrier erected by nature itself in order to prevent the several distinct races of men from becoming one. There is some very good and sufficient reason why the white, the black, the brown and the yellow races of men have not been merged into one mongrel and inferior amalgamate, and why the few who defy the inbred instinct of mankind excite horror among the normal minded. Judge Mills said there was another litigant in the Rhinelander case—society or the people. And certainly it is true that interracial marriages are not according to sane public policy and ought to be discouraged by all possible means.

VALDOSTA, GA. Times.

DEC 8 - 1925

INTER-RACIAL MARRIAGE

Whatever may be thought of Leonard Kip Rhinelander, whether he be regarded as a social misfit and muddle-headed defective, or merely as a sensualist whose voluntary misconduct retributively entangled him and placed him in his present unenviable position, there is point in some of his counsel's remarks on the subject of the disastrous results of miscegenation. Addressing the jury called on to consider whether young Rhinelander's marriage to a mulatto (in alleged ignorance of her mixed blood) seventy five year old Isaac N. Mills, former Supreme Court Justice, said in part.

> "There is not a father among you who would not rather see his son in his casket than to see him wedded to a mulatto woman. There is not a mother

THE KLAN AND MRS. RHINELANDER

(Preston News Service)

The Associated Press (white) has sent out a dispatch saying that the Klan having been led to believe that Mrs. Leonard Kip Rhinelander is in Florida, is seeking her. The A. P. does not say for what purpose the young white millionaire's wife is being sought. Probably the Klan wants to bid her leave the sacred soil of Dixie; for of course, it would be unlawful for the colored wife of a white man to be found in any of the miscegation states of the South.

St. Louis Star 12-26-25

It seems to us, however, that the Klan is wasting valuable energy in seeking out Mrs. Rhinelander. What the Klan should do is to seek out the twenty or thirty thousand "Kip Rhinelanders" of the South, and warn them to cease and desist in their nefarious ways of living. The Klan should spend the next ten years (if it lasts that long) in protecting the blood purity of both races; for during the past thirty years there have been so many "leaks" in the South that a great deal of harm has been done to both races. Where segregation is such an outstanding code among a people who insist in separate schools, churches, cars, coaches, hospitals,

THE RHINELANDER CASE

No case of marriage annulment has excited more interest in many years, if ever, than that in which Leonard Kip Rhinelander son of a New York millionaire sought to annul his marriage with Alice Beatrice Jones, a Negro house maid. Many people have pretended to be shocked because of this wide publicity. We were not. We think that publishing the details of this case did more good than a thousand sermons. To begin with the American public was in sympathy with young Rhinelander. He told the story which we have heard white people repeat time and time again when discussing the miscegenation of the days of slavery—that the colored woman was to blame and millions of people believe it. This is the first time, so far as we know, that the methods of a white man pursuing a Negro woman have ever been laid bare; and as a result we are sure a few millions have different ideas today than they had a month ago.

Again we contend that however the ideal may be, it is now a practical impossibility for a white man to desire honorable marriage with a Negro woman. If he happens to want it, the community does not. And the Negro woman who is foolish enough to permit a white man to "keep company" with her daughter is just piling up trouble unto the day of her sorrow. Every Negro girl over sirteen should read the Rhinelander testimony carefully. It should be put into pamphlet form. It is the finest sociological document on racial intermarriage ever produced in America.

Now don't let anybody draw the wrong conclusions from it.

The decision of the jury for Mrs. Rhinelander, does not mean to encourage racial intermarriage. It merely says that a marriage between the races cannot be annulled at the will of the white party merely because he wants it annulled. It merely establishes the right of a Negro woman to be legal wife and not to remain a prostitute as most white people want her to remain, if they want anything. It is an establishment of the Negro's equality with the white man, so far as marriage in New York is concerned.

It is fortunate that the case was in New York. There are very few states—in spite of their pretensions of religion—in which the case would have been decided with so much fairness. Many of the states would have been so disgusted(?) that they would not have permited the testimony, thus doing an injustice to the Negro woman; while in those states that are most religious (?) the case would never have come up! So God knew his business when he set this case in cold blooded, money loving New York!

The Rhinelander case is a decided step for justice. It means progress. Ordinarily Negroes will marry Negroes; Jews will marry Jews; Catholics will marry Catholics, laborers will marry laborers' daughters, etc. But if any want to go out of their class to marry that's their business; they should have due warning, should know the price required of them; but no law made by man should stop them. And if a Jewish man pursues a Catholic girl, or Negro man a white girl, or vice versa, the girl should have the same protection she would have if pursued by one of her own group. This protection is at present allowed to all women of all groups except the Negro group. The Rhinelander case helps to put the Negro woman in the group of protected females. And that is all. The white people are as much against intermarriage as they ever were—perhaps the whole jury was—but they are beginning to be decent enough to say that a white man can't toy with a Negro woman and marry her and get out of it at will—that's all.

MRS. KIP NO NEGRO, COLORED SAYS THE JURY

Court Decides Against White Millionaire Who Wanted Annulment

Mixture Of Quart Of Water And Gill Of Whiskey Wouldn't Be Whiskey

New York, (Special)—Mrs. Kip Rhinelander is not a Negro decided a jury in White Plains Court in refusing the suit of her millionaire white husband for an annulment.

Mrs. Kip, said the jury, is "colored." She has 87 per cent white blood and 12 per cent Negro blood. The picturesque term "colored" person, not a "Negro."

After four weeks' trial, featured by sensational testimony, the white millionaire was denied his plea. His colored bride was vindicated. She is still Mrs. Rhinelander. He will still have to support her.

Congratulations

Plans and specifications for making a million dollars, paving the way to financial independence, no matter what the outcome of any more suits, were contained in congratulatory messages that poured in on Mrs. Rhinelander.

Messengers ran themselves weary to the Jones home at Pelham, carrying words of cheer, praise and advice and some offers from women's clubs, fashion shops, syndicates and individuals from all parts of the United States and Canada.

All conveyed the one idea and that was the New Rochelle colored girl had now attained great popularity as result of the White Plains jury's verdict.

Man Held

Indicative of this is an incident that called a police sergeant and three patrolmen yesterday to the apartment of Grace Miller, Mrs. Rhinelander's sister, which adjoins the Jones home.

There they arrested Theodore Dorn, white, 42, who claimed to be "Alice Rhinelander's husband." He had suddenly appeared in the Miller home with that declaration and refused to move until Alice was brought to him. He gave his address as No. 360 W. 15th street.

Dr. A. Perry Heaton questioned the man and recommended that he be placed under observation.

Kip Discouraged

Meanwhile, disheartened and obviously discouraged, Leonard Kip Rhinelander packed his belongings at the Gramatan Hotel, Bronxville, and made his departure. His wife and mother-in-law left home at 2 a. m. Tuesday in a taxi. They are going South for a rest.

Seven Questions

Judge Morschauser gave the jury seven questions to answer in deciding the verdict. The jury answered five of them in favor of Mrs. Rhinelander.

The Fateful Answers

"At the time of the marriage of the parties, was the defendant colored and of colored blood? Answer: Yes."

"Did the defendant before the marriage by silence conceal from the plaintiff the fact that she was of colored blood? Answer: No."

"Did the defendant before the marriage represent to the plaintiff that she was not of colored blood? Answer: No."

"Did the defendant practice said concealment or make said representation with the intent thereby to induce the plaintiff to marry her? Answer: No."

"Was the plaintiff by said concealment or by said representation, or by both, induced to marry the defendant? Answer: No."

"If the plaintiff had known that the defendant was of colored blood would he have married her? Answer: Yes."

Under the instructions contained in Judge Morschauser's charge, the jurors left unanswered the seventh question: "Did the plaintiff conhabit with the defendant after he obtained full knowledge that the defendant was of colored blood?"

Justice Morschauser had instructed that if they answered questions 2 and 6 in favor of Mrs. Rhinelander, it was not necessary to answer the seventh question.

Ten to Two

From the start of the deliberations at 11:25 A. M., Friday, ten of the men favored the verdict as it now stands and two dissented on question No. 6 of the seven questions submitted to them by Justice Morschauser. Question No. 6 was: "If the plaintiff had known the defendant was of colored blood, would he have married her"

Agreement was held up for 12 hours while different jurors took turns in trying to convince the dissenting pair that they should answer in the affirmative. The two men confused the meaning of Justice Morschauser's question. They took it to mean that they were to decide whether Rhinelander would have married Alice Jones if he had known she was a Negro. The opinion of the other ten was that Mrs. Rhinelander is not a Negro but a "colored woman, only partly Negro." All the discussion centered about the definition of the word "colored."

Convinced

They were convinced Mrs. Rhinelander is not a Negro, but only "colored," only when another juror asked them if they would call a quart of clear water "whiskey," after a small glass of whiskey had been poured in and altered the color of the water. They admitted they would not call such a dilution "whiskey" and forthwith signed the verdict.

Going West

Young Rhinelander will now go West to start life anew. He may, as he speeds his way to a ranch west of Chicago, accompanied by his detective, T. von . Peterson, who guard-

admitted his wife was partly Negro and asked her to keep it a secret.)

"It was the testimony of Mrs. Reynoids that finally decided the jury on the answer to question No. 6. This question puzzled the jurors more than any other."

Jury Believed Woman

"The testimony of Mrs. Reynolds was probably the greatest single factor in favor of the defendant," jurors said. (Mrs. Barbara Reynolds, a newspaper woman of New Rochelle, testified she interviewed Rhinelander after his marriage while he still was living with his wife, and he

Amalgamation—1925. New York.

NO HARD JOB TO PASS FOR WHITE MAN

Anonymous Writer In Century Magazine Says He's White, Tho Black

MAY BE WALTER WHITE

Cracker R. R. Conductor Offered To Fix It Up With White Girl

New York.—"White, but Black," is the title chosen by a nameless colored man of light complexion, writing in the February Century Magazine, who tells of his experience in passing for white and colored at will.

The writer, who says his eyes are light blue, his hair light brown, features Nordic, skin white; yet in his veins run few drops of Nordic blood.

Many here believe the writer to be Walter F. White, a newspaper man and author connected with the N. A. A. C. P.

Insurance Policy

Mr. "White" is urged to join a New England life insurance company. But the policy he was offered could not be had by a colored man so he turned it down.

The man goes out with his wife to a restaurant and is stared at because his wife is slightly darker than himself; until he speaks to his wife in French, whereupon the waiters become obsequiously polite. He travels in the South on a Pullman car and is assured by a Southern white man that all persons with a drop of colored blood can be distinguished by their finger nails: "If you had a single drop of nigger blood in you, you'd have a dark-blue circle right there" indicating the colored man's finger nail.

He proposes to join a white church in a Southern city which displays a sign inscribed "a hearty welcome to all." The minister welcomes him, commends his Christianity, intelligence and character, but when informed of his Negro ancestry, coldly declines to receive him because "we can't have social equality here in the South."

Would Fix It Up

Another time, a conductor on a Southern train, ignorant of the man's Negro ancestry, offers to "fix it up" for him with a white girl travelling on the same railway car.

He refuses an invitation to dinner, issued by a Southern white who declared: "I tell you, Suh, there isn't a Negro who ever lived that I consider intelligent and decent enough to sit at my table."

After giving a number of instances of gross prejudice against trained and intelligent colored men the writer tells of a visit to an Englishman of prominence who looks bewildered at seeing him. Says the Englishman:

"'Do you mean to tell me they class you as a Negro in America?'

"I assured him that I was so labelled.

"'What damned fools Americans must be on the race question!' he exclaimed."

CALLED CRAZY BECAUSE HE ADMITS LOVE

Parents Send Girl's Beau to Asylum

Brooklyn, N. Y., Feb. 27.—Eugene Fowler of Suffolk county, New York, was brought in the supreme court before Judge Dike last week on a writ of habeas corpus which had been obtained by Attorney Rufus L. Perry after Fowler was placed in the insane asylum at Central Islip, after declaring his love for a white girl, it is alleged.

According to reports Fowler had been keeping company with Miss Isabelle Lyons (white) and aroused the anger of her parents. They had him watched constantly, and on Dec. 15 he was arrested as a suspicious person. He was searched and on his person, it is claimed, the officers found a letter addressed to Miss Lyons.

When Fowler was haled before the county judge and the court was informed of the finding of the letter addressed to Miss Lyons the judge voiced the opinion that Fowler must be mentally unbalanced to write the letter and committed him to the state hospital at Central Islip for observation.

Friends of Fowler interested Attorney Perry in the case. They claimed that Fowler was all right mentally and that it was a case of persecution instead of prosecution.

Rhinelander Divorce Case Up in March

New York City, Feb. 6.—That the divorce trial of Leonard "Kip" Rhinelander, New York millionaire who married secretly Alice Jones, will be started early in March, instead of in August, was indicated by Judge Samuel Swineburne, counsel for the wife. The case will be tried by a special jury, and will not await its place on the calendar, asserts the judge.

Leonard Rhinelander is said to have expressed delight at the prospect of an early trial of the case which he has already definitely stated that he hoped his wife would win. Reports that the millionaire and his bride still meet secretly, and plan for the period following the trial, persist in this city. It is stated that the couple, confident that the suit for divorce, instigated by the millionaire's parents, will not be won by the young husband, are planning a European trip immediately after the trial.

In the annulment proceedings, it was stated that Mrs. Rhinelander attempted to deceive her husband as to her color. Judge Swineburne asserts that the defense has legal proof that the groom was fully aware of all the facts of his bride's history, and that the bride's father had pleaded with Rhinelander not to marry Miss Jones.

SHOOTS HIS COLORED WIFE AND BOARDER

Peekskill, N. Y., March 2.—Chief of Police Henry Burke here took into custody Friday Giuseppe Parciale, white, age 48, a laborer, employed by the New York Central, who is charged with assault following the shooting of Parciale's wife, Lena, who is colored, and Frank Sullivan, age 30, white, at Parciale's home, at No. 28 Williams street.

Mrs. Parciale and Sullivan are in the hospital in a critical condition. Jealousy is believed to be the motive for the shooting.

BROOKLYN STANDARD UNION
JANUARY 29, 1925

WHITE GIRL VOWS FEALTY TO HER NEGRO HUSBAND

Grace Richio Dorsey, 16, Resists Father's Efforts to Annul Marriage and Exert Authority.

Although her father has protested rigorously and has invoked the aid of the law, Grace Richio Dorsey, a very pretty Italian girl of 16, declares she will remain loyal to her husband, Bertram Dorsey, 21, a negro, who formerly lived at 66 Utica avenue.

It was a tense moment to-day before County Judge George W. Martin when the girl upraided her father, Antonio Richio, for his efforts to nullify her marriage and bring her back home with her family, who live at 130 Marion street.

"Why should I go back?" the girl protested, "to be killed?

"I will not go back home," she continued, "and I will not forsake my husband. I am very happy with him. He is kind to me. No matter what may happen, I will remain true, for I love him and he has shown he loves me."

All the while Dorsey, a negro, very light in shade, stood by. A fine looking chap, Dorsey looked admiringly on his young white wife as she vowed allegiance to him, regardless of any action that may be taken to separate them.

Dorsey was before Judge Martin on an indictment charging him with abduction of the Richio girl, who is now his wife. The pair, married, had been located living as man and wife at 1402 Springwood avenue, Asbury Park, where Dorsey was employed as a landscape gardener.

The charge of abduction was based on the fact that he had taken the Richio girl, who is under 18 years of age, out of the State and married her without the consent of her parents. Dorsey was allowed to plead to a charge of assault in the third degree.

"They are married," said Judge Martin, after the pedigree of Dorsey had been taken, "and in the face of the girl's determined loyalty to her husband and her declaration that he is kind to her I find it difficult to reach a decision on this criminal charge. I will have a thorough investigation made of the matter in every detail.

"What do you think, Mr. District Attorney?" asked udge Martin, of Assistant District Attorney William F. X. Geoghan, who had charge of the case.

"This girl," said Assistant District Attorney Geoghan, "is only sixteen years of age, and, under the law supervision of her welfare remains with and in fact is reposed in the father. There is nothing that we can do here to disturb that supervision. If he is dissatisfied with his child's marriage to this defendant he is entitled to his remedy, but, of course, that remedy lies in a civil proceeding to annul the marriage. We have here only the technical facts of a violation of the law, and the defendant, by his plea, has admitted the truth of these facts as they relate to him. With the feasibility of this marriage we have no concern; that is a matter for determination by the parents of this girl, who in the eyes of the law is still a child and under the complete supervision of her parents."

According t othe facts submitted to the District Attorney, the Richio girl, who was employed as a telephone operator, disappeared from her home on May 15 last. On July 10 following, she and Dorsey were married in Jersey City and then went to live at Asbury Park. In answer to questions the father admitted he knew that Dorsey and his daughter had gone out together on a number of occasions prior to her disappearances in May. He said he never thought any deep feeling of friendship existed between them.

Pending an investigation Judge Martin committed the girl to the Children's Society and Dorsey to Raymond street jail.

LAW FREES COUPLE IN NEW YORK

Brooklyn, N. Y., Feb. 13.—Bertram Dorsey, 21, who was recently charged with abducting his pretty Italian wife, Mrs. Grace Richio Dorsey, 16, was released from custody one day last week by order of County Judge George W. Martin despite the vigorous objection of Assistant District Attorney Geoghan and the loud pro-

Dorsey's trouble began when he and Mrs. Dorsey eloped in July, 1924, to New Jersey and were married. Her father had willingly permitted Dorsey to escort the girl to affairs frequently, but flew into a rage when he learned of the marriage, stating that he never dreamed that his daughter would marry the man.

The original charge was violation of the white slave act, but when Mrs. Dorsey, who was reluctant to the Childrens' society to go to court to testify against her husband, changed the charge to that of abduction. Judge Martin in dismissing the charge of abduction against Dorsey mentioned the historical love affair of Desdemona and Othello, and said that when two people love each other the affairs of state must not interfere with her husband retained Lawyer Perry, wealthy and influential fraternity man.

BROOK

NEW YORK CITY TELEGRAPH
NOVEMBER 15, 1925

White Girl, 16, Fights Effort To Part Her From Negro Husband

Grace Richio, 16, a pretty 16-year-old white girl, told Judge Martin, in the County Court today, that she would not part from Bertram Dorsey, 21, a light-complexioned negro, to whom she was married in Jersey City on July 19. When her father, Antonio, of 130 Marion street, sought to have her returned to her home, she turned to Judge Martin and said:

"Why should I go back—to be killed? I'll not go back, and I will not forsake my husband. I am very happy with him. He is kind to me. No matter what may happen, I will remain true to him, for I love him and he has shown that he loves me."

Judge Martin was so impressed with the girl's plea that he announced he would make a thorough investigation of the case before deciding on what action to take. Dorsey was charged by Grace's father with abduction. He pleaded guilty to a charge of assault in the third degree.

Grace Richio was formerly employed as a telephone operator. After her marriage to Dorsey, they went to live at 1402 Springwood avenue, Asbury Park, where Dorsey found employment as a gardener. The girl's father seeks to have this marriage annuled.

Judge Martin remanded Dorsey to Raymond street jail, pending the investigation, and placed Grace Richio in the custody of the Children's Society.

"In view of the girl's determined loyalty to her husband and her declaration that he is kind to her, I find it difficult to reach a decision on this criminal charge," said Judge Martin. "I will have a thorough investigation made of the matter in every detail."

County Court of Brooklyn on Jan. 29. Dorsey, who is 21 years old, is the son of the late Jasper Dorsey, who amassed a small fortune as a longshoreman, and as a money lender, was in court to answer a charge of abduction made by the girl's father, despite the fact that they were married some months ago.

Mrs. Dorsey, who is only 16 years old, eloped with Dorsey in July, 1924, and were married in the state of New Jersey. She is considered one of the most beautiful Italian girls in the uptown section, was a telephone operator at the time of the marriage.

When her father, who admitted that he knew that Dorsey, who lived at 66 Utica Ave. at the time, was taking his daughter out, learned of the marriage, he went into a great fury and sought to have Dorsey arrested in a charge of violating the white slavery act.

Mr. and Mrs. Dorsey were living at 1402 Springwood Ave., Asbury Park, N. J., at the time of his arrest several months ago, on the white slavery charge, but when the authorities learned that they were married the charge was dropped, and changed to that of abduction, owing to the fact that the girl was only 16 years old.

Both were locked up and it is reported that offers were made to the girl to let her have her freedom if she would but admit that Dorsey forced her to go to Jersey with him. This she would not do, but protested her love for Dorsey.

Counsellor Rufus L. Perry, the noted criminal lawyer, who is counsel for Dorsey, brought out the point, that in view of their marriage and in view of the fact that Mrs. Dorsey admitted that at no time was she coerced, the charge of abduction which carries with it a heavy penalty, be dismissed. Assistant District Attorney Geoghan, fought vigorously against this. However, Judge Martin, allowed him to plead to a charge of assault in the third degree.

One of the tense moments in court were when Mrs. Dorsey rebuked her father for his attempts to have her marriage nullified, and bring her back home, where, she said, "to be killed." Her parents live on 130 Marion St., which is not far from the neighborhood where Dorsey has lived for many years.

Mrs. Dorsey was remanded to the Children's society, and her husband was sent back to Raymond St. jail to await an investigation by Judge Martin.

Dorsey could have been out on bail, for an Italian friend of his dead father offered to go his bail some time ago, but he declined the offer.

WHITE WIFE STANDS BY HER HUBBY

Refuses to Lie; Father Is Puzzled

New York, Feb. 6.—Mrs. Grace Richio Dorsey (white), who could have had her liberty had she been willing to forsake her husband, B. Dorsey, proved her love for him by refusing the opportunity to do so and rejected all advances from her father, Antonio Richio, an Italian, when he attempted to talk to her in the

THE letters of the illiterate and dusky Mrs. Leonard Kip Rhinelander to her Dumb Darling are most pathetic missives. The balmy son of old man Rhinelander says he didn't turn them in—that they were found in his room. As a matter of fact, they should never have been read in open court, and my belief is they wouldn't have been read if the negro hack driver's daughter were other than a penniless dinge.

The Rhinelander case is just another example of the power that money exercises on modern court procedure. Not that any money has been passed in this case—not that any one has been bribed. But the Rhinelanders have dough and Misto' Jones and his family haven't a nickel. So the Rhinelanders get the "breaks."

There's no reason why an annulment of that marriage should be granted. The marriage should stand, and Mrs. Leonard Kip Rhinelander should be given a chance to sue for divorce and collect.

There is no doubt that old man Rhinelander's balmy offspring loved the girl; and the probability is he would have gone on living with her if Pop hadn't butted in after he recovered from the shock occasioned by the intelligence that he had been maritally linked with a tribe of Smokes.

He knew the boy was playing around with the hackman's daughter. The time to have acted was before things had assumed their present unlovely design.

But I suppose the old man thought that God Almighty would never permit anything so "unfortunate" to smear the sacrosanct name of Rhinelander—which, after all, isn't one whit better than Jones.

Between the two, I prefer the name of Jones.

There are more Joneses working for a living than there are Rhinelanders—and he only is reverend who is worthy, by accomplishment, of reverence.

Drama Marks Rhinelander Suit To Divorce 'Dusky' Wife

CASE OF HUGUENOT AGAINST ETHIOPIAN

BY FRANK GETTY.

White Plains, N. Y., November 9.—Afternoon sunlight slanted in through the high windows of an austere little Westchester county court house Monday and cast into relief a strange assortment of physiognomies.

Elbow to elbow in the oppressive atmosphere of a hot afternoon, sat negro friends of George Jones, a colored hack driver, and ladies and gentlemen of bowing acquaintance with Philip Rhinelander, scion of exclusive New York family.

Philip's son, Leonard Kip, married George's daughter, Alice Beatrice, a year ago and this was the start of young Rhinelander's effort to free himself from the legal toils of miscegenation.

The plaintiff, a tall, fair, spectacled, self-contained gentleman, emphasized immediately the social distinctions of the crowded courtroom.

Young Rhinelander was an hour and a half late in arriving at the court, and the Jones family, the judge and jury, and the whispering spectators, shifted uneasily as the afternoon wore on, and proceedings were held up until Leonard's unconcerned and tardy arrival.

Hunched in her furs near the elbow of gum-chewing juror No. 6 sat Mrs. Alice Beatrice Rhinelander, her features which gave only a faint suggestion of Ethiopian ancestry, nearly concealed by a tight little cloche. Her father and mother, the former swarthy and with beetling brows beneath which his bloodshot eyes glared savagely about, the latter of blonde English stock, sat with her.

A short distance away was the defendant's sister, Emily, with her husband, George Brooks, a negro gardener.

Behind this family group, upon which young Rhinelander promptly turned an eloquent back, after he had stood erect for a moment to let the jury have a look at him, sat rows of spectators, black and white mingled in equal numbers.

Proceedings were opened by former Justice Issac N. Mills, counsel for the plaintiff, who, starting prosaically and in a carefully modulated voice, warmed to his subject with vituperative phrases, which caused little starts of nervousness on the part of the defendant.

Lawyer Mills explained to the jurors that it was his purpose to show that Alice Jones had induced Leonard Kip Rhinelander to marry her by misrepresenting herself to be white. He alleged that the new Mrs. Rhinelander was sprung from negro stock on her father's side, and that she had carefully concealed this fact from her sweetheart until after their marriage.

Then, without warning, the lawyer exploded a verbal bombshell, which brought the shaking defendant to her feet for an instant, and set the negro spectators chattering excitedly behind her.

Mills said he would prove that three years before the marriage, Alice Jones had induced Leonard Rhinelander to spend a night with her in a New York hotel.

"They registered as man and wife and stayed in a single room from December 23 until December 28, in 1921," the lawyer declared.

A month later, this clandestine meeting was repeated, he said. He described the defendant as "a woman of many sweethearts," and declared that Leonard, then a youth of 17, was "a boy upon whom no woman had ever smiled before."

Letters from Alice to Leonard, "enticing him to caresses, concerning which he was so ignorant he did not even know what she meant," were read by Mills.

Early in 1922, the lawyer told the jury, Rhinelander's father "got a tip, took his boy away from the girl, and sent him to Arizona."

It was a year later, Mills continued, that the youth received a letter from the defendant which said, in part:

"Do you remember the night at the Hotel Marie Antoinette? We were in Heaven together, and I want to be there again."

Soon afterward, the lawyer said, Alice asked Leonard "to go to New Rochelle and live in her room with her."

"She had her mother's consent," he concluded, and just then a tap of Justice Morschauer's gavel announced the end of the day's session and court adjourned until 10 a. m. Tuesday.

Leonard wobbled slightly as he walked from the courtroom with bowed head, surrounded by a jostling, curious throng. Since he instituted proceedings to annul his marriage to the defendant, his family has disowned and disinherited him. He has lost not only the girl for which he flouted his aristocratic father, but the family name and fortune he turned back to after his disillusionment.

Plaintiff and defendant passed close to one another as the court adjourned. It was the first time they had seen each other since their separation nearly a year ago.

Amalgamation - 1925

New York.

"Fortunately Mrs. Rhinelander has one of the most splendid and capable lawyers in New York as her counsel. All in all, she bids fair to be well taken care of. She is in New York where the courts are very fair. She appears before a judge recognized as both able and upright, and she is in the best county of New York State from the point of view of race prejudice. We predict victory for her."

We repeat, the result of the Rhinelander case gives cause for new faith in American institutions. It is gratifying beyond expression to behold once more a decent and just administration of the law. Much talk has been disseminated about a new South. It is refreshing, however, to be able to see a new North—a North weaned away from those ante-bellum sentiments on race to which in recent years it has been too readily leaning.

NEW YORK CITY WORLD
DECEMBER 8, 1925

A SOUTHERN VIEW OF THE RHINELANDER CASE

To the Editor of The World:

I see "a Southerner" quoted in The World as disapproving the Rhinelander verdict on the basis of what he and the reporter who interviewed him appear to assume as natural geographical prejudices. Generally, the impression in New York seems to be that a Southern jury would have granted the annulment petition regardless of the facts.

May I dissent and explain, according to my lights? And I believe that my dissent and explanation are more typical of the average Southern viewpoint than recent speculative publications.

Basically, the situation differs in this—that miscegnation is (properly, I think) made a crime in Southern and some Northern and Western States, so that instead of suing for annulment Rhinelander would have been jailed for a felony in those parts of the country. But had the White Plains jury been constituted wholly of imported Southerners I believe its decision would have been the same, based on this reasoning:

From the unrefuted testimony Rhinelander associated with Negroes connected openly with the family from which he selected his wife. Unless he is an imbecile—which his testimony disproves—he knew he was marrying a Negress. His attempt to escape from his marriage by charging his wife with fraud was typical of the white man who would contract such a marriage and pursue such a social association. He should not be permitted to make his wife a victim of his change of view. The marriage should be annulled but the wife should bring the action and be amply compensated in alimony.

That, I believe, is the average Southern viewpoint of this disgusting case. The average Southerner would not victimize a Negress for the sake of any white man who would first associate with her kind socially and marry her.

A. K.

New York, Dec. 7.

White Virginian Comes To New Rochelle With Colored Girl To Marry

New Rochelle, N. Y.—It was a curious coincidence that just as the Rhinelander case was being entered upon in the White Plains courthouse with Leonard Kip Rhinelander seeking to have his marriage to Alice Jones annulled because he alleges she has Negro blood in her veins and he did not know it, a white man from Richmond, Va., should apply at the City Hall to City Clerk William R. Harman for a marriage license so that he might marry a colored woman, also from Richmond.

The white man is Lewis Kelly, aged 22, of Venable street, Richmond, and his bride was Norma Garlick, aged 21, of Gray street, same city. Mixed marriages are banned by law in Virginia.

The application for right to wed by a white man and colored woman, just at this time, has attracted much attention.

NEW YORK CITY GRAPHIC
NOVEMBER 11, 1925

White Man Would Marry a Negress

The issuing of a marriage license in New Rochelle to a white man and a negress has stirred inhabitants to high pitch.

City Clerk William R. Harman issued the license to the couple, who said they were Louis Kelly, 22, of Venable Street, and Miss Norma Garlic, 21, of Grace Street, both of Richmond, Va. They did not say who would marry them.

NEW YORK CITY WORLD
DECEMBER 6, 1925

Public for Rhinelander Verdict; Southerner Sore, Criticises Jury

Negroes Reluctant to Discuss Case—Annulment for Husband, $50,000 for Wife, One Suggests—Wealth Is Blamed

Only one person—a Southerner—out of dozens questioned at random in City Hall Park yesterday, expressed dissatisfaction with the jury verdict giving Mrs. Alice Jones Rhinelander a victory in Leonard Kip Rhinelander's suit to annul their marriage. Almost every one questioned was familiar with the case.

Although virtually none doubted that the evidence favored Mrs. Rhinelander, several believed a just solution of the case would be annulment of the marriage and compensation to the Negro wife for the "indignities" those offering opinions believed she has been subjected. Negroes were reluctant to discuss the case.

Among the comments were the following:

P. S. JACOWER, No. 124 Elliot Place, the Bronx, clothing salesman—The verdict was very just. At eighteen, a fellow in his station of life knows as much as a common fellow of twenty-one, and I can't see that his impediment of speech makes any difference.

A. W. MOSIER, No. 362 Lefferts Avenue, Brooklyn, broker—I'm from South Carolina and, naturally, I'm sore. I think he was stupid and, not responsible, and she got a rope around his neck and tied him. No sensible jury would have done it.

JOSEPH W. GENTILE JR., No. 1448 65th Street, Brooklyn, shipping clerk—I never bothered with it. I think it's trash. I read one of her letters, and that's my idea of trash.

"Shouldn't Have Married!"

GEORGE JORDAN, No. 547 West 157th Street, printer—I don't believe they should have married, but the jury was right.

PHILIP EDELMAN, No. 10901 Lefferts Avenue, Richmond Hill—The verdict was just, but the case should never have been brought into court.

MISS JEAN GORDON, No. 621 East 170th Street, clerk—He was entitled to no consideration, the way he dragged her into the mire. I'm glad she won.

J. M. LEE, No. 439 Waverly Avenue, Brooklyn, Negro carpenter: I could tell you, right straight, my opinion, but I don't want to be balled up in it. If she knew she was colored she should never have married him. I think she thought she was too good for fellows like us.

MISS ANNA SCHNEIDER, No. 933 Sutter Avenue, Brooklyn, secretary: I think this is one of the few cases where a very poor woman won in a suit involving a rich opponent.

CHARLES A. BLADES, No. 37 Tuxedo Road, Montclair, N. J., manufacturer: I don't know just how the matter is decided, but she was entitled to something, and he was entitled to an annulment.

Negro For Annulment

MATTHEW MURPHY, No. 8934 129th Street, Richmond Hill, Negro song writer: They should have an annulment, and she should have alimony. There's no sense in keeping them tied together.

MRS. C. A. SCHUETTLER, No. 42 De Kay Street, Staten Island: I'm glad she won. I pity her. He's wealthy, and these wealthy men——

ROBERT E. PEARSON, No. 250 Glen Avenue, Yonkers—It's so disgusting I haven't paid any attention to it.

MISS ROSE GRAPIN, No. 75 Lott Avenue, Brooklyn, typist—She should have won. He knew she was colored. He saw her family and played cards with them.

JOSEPH O'BRIEN, No. 811 Herkimer Street, Brooklyn, insurance—It was a just verdict. It didn't make much difference to him whether she was colored or not.

D. J. FEENEY, No. 1866 16th Street, Brooklyn, cost accountant—Based on my general opinions my verdict would be to give her $50,000 and annul the marriage.

CHARLES BALKAN, No. 345 Snediker Avenue, Brooklyn, collector—He deserved it. He should get no consideration whatever.

CHARLES P. BOWNE, No. 745 Decatur Street, Brooklyn, pressman—It was just. He got what he deserved.

E. J. PHALEN, No. 253 Broadway, engineer—From the evidence she should have won.

R. F. LEWIS, Navy Yard, Brooklyn, first class torpedoman—It was very fair, entirely satisfactory.

Jurors Say Facts Beat Kip, Race Issue Never Involved

NEW YORK CITY WORLD
DECEMBER 6, 1925

All Admit Opposition to Mixed Marriages—Two of Panel Held Out Over Question No. 6—Wives of Three Disagree With Verdict

Every one of the twelve white married men who handed to Supreme Court Justice Morschauser, in White Plains, the verdict which denied to Leonard Kip Rhinelander the right to dissolve his marriage with his partly Negro wife, believes personally that mixed marriages are not conducive to better feeling between the white and Negro races, or a source of happiness to the individuals who contract them, it was learned by The World in a complete poll of the jury after it was discharged.

In drafting the verdict, however, the jurors said they did not take into consideration their personal feelings or prejudices, but based it on the testimony and the charges. Some jurors admitted their attitude toward mixed marriages, and others would not deny they believed it socially unfeasible.

Dissent on Two Questions

Each of the jurors was interviewed separately. All agreed that from the start of the deliberations, at 11.25 A. M., Friday, ten of the men favored the verdict as it now stands and two dissented on question No. 6 of the seven questions submitted to them by Justice Morschauser. Question No. 6 was: "If the plaintiff had known the defendant was of colored blood would he have married her?"

Agreement was held up for twelve hours while different jurors took turns in trying to convince the dissenting pair that they should answer in the affirmative. The dissenters were said by other jurors to be Juror No. 6, Max Mendel, an exporter, of No. 25 Elmwood Avenue, Mount Vernon, and Juror No. 8, Simeon Brady, a farmer, of Golden's Bridge, Somers, N. Y. Brady, it was said, gave in to the majority shortly before 6 P. M., but Mendel stuck by his opinion until 11.15 P. M.

According to the other jurors, the two men confused the meaning in Justice Morschauser's question. They took it to mean that they were to decide whether Rhinelander would have married Alice Jones if he had known she was a Negro. The opinion of the other ten was that Mrs. Rhinelander is not a Negro but a "colored woman, only partly Negro." All the discussion centred about this definition of the word "colored."

Found Argument Convincing

It was said Mendel was convinced Mrs. Rhinelander is not a Negro, but only "colored," only when another juror asked him if he would call a quart of clear water "whiskey," after a small glass of whiskey had been poured in and altered the color of the water. Mendel admitted he would not call such a dilution "whiskey" and forthwith signed the verdict, it was said.

Mendel could not be reached at his home for confirmation or denial of this story. When asked if it were true that he had held out until 6 P. M. before siding in with the majority opinion, Brady said he might have been a little slow in coming to a decision in the matter and asked "What of it?"

When the jury, as a body, was asked in the courtroom if the sensational and lurid portions of the testimony had influenced the members in giving a verdict in Mrs. Rhinelander's favor, Clarence Pietsch, a merchant, of White Plains, foreman of the jury, gave out a formal statement for his colleagues.

"From the start of our deliberations," he said, "up to 11.15 P. M., the jury merely discussed the case and evidence without taking a vote. From the beginning the opinion of the jury was almost unanimous for a verdict for the defendant. The filthy testimony that was introduced had very little to do with the finding of the verdict, or, I might say, the answering of the questions. We did not think very much of the testimony of the man Chidester (a former chauffeur for Rhinelander's father who testified he told the son his wife was partly Negro), and his testimony had little to do with the final decision."

Believed Mrs. Reynolds

"The testimony of Mrs. Reynolds was probably the greatest single factor in favor of the defendant." (Mrs. Barbara Reynolds, a newspaper woman, of New Rochelle, testified she interviewed Rhinelander after his marriage, while he still was living with his wife, and he admitted his wife was partly Negro and asked her to keep it secret.) "It was the testimony of Mrs. Reynolds that finally decided the jury on the answer to question No. 6. This question puzzled the jurors more than any other.

"We are tired and we are glad it is over. We decided the case on the evidence and we did not allow our personal views to sway us. Rhinelander was his own best witness. We consider Kip Rhinelander a normal being, as high a type as any of ourselves."

All the jurors were asked if they believe Mrs. Rhinelander should now sue for separation and alimony. None would assert himself definitely on this point. Almost all said they had not yet considered what she should do.

Juror No. 2, Michael Plunkett, a clerk, of No. 26 De Kalb Avenue, White Plains, said:

"Rhinelander should not have brought the action against his wife and he was poorly advised when he did so."

Juror No. 3, Henry V. Weil, an art dealer, Sawmill River Road, Elmsford, said: "If we had voted according to our hearts, it would have been a different story."

Race Prejudice Not Involved

Juror No. 4, Fred Sanford, heating engineer, of Yonkers, said: "I admit a prejudice against marriage between the white and colored races, but my personal feelings had nothing to do with my answers to the questions."

Juror No. 5, William J. Demarest, real estate operator, of Dogwood Lane, Rye., said: "I refuse to discuss how we arrived at the agreement on the verdict. Race prejudice I also will not discuss. My sentiment on intermarriage did not figure in my answers to the questions put the jury."

Juror No. 6, Max Mendel, exporter, of No. 25 Elmwood Avenue, Mount Vernon, said: "We have a gentleman's agreement not to discuss this case. I cannot say who was most instrumental in delaying the agreement. I have a poor memory."

Juror No. 7, Harry J. Shaw, banker and former lawyer, No. 436 North Broadway, Dobbs Ferry, said: "According to the evidence before us we could not bring in a different verdict. I was for the approved verdict from the start. I did not consider if mixed marriages were feasible for rich young men. I only answered the Judge's questions."

Lets Verdict Speak

Juror No. 8, Simeon Brady, farmer, Golden's Bridge, Somers, N. Y., said: "The verdict speaks for itself. What I think of mixed marriage had nothing to do with my answers to the Judge's questions. I cannot answer any questions about who is responsible for the delay in agreement."

Juror No. 9, John D. Markle, driver, Hawthorne, Mount Pleasant, said: "We did not consider the future status of the marriage. We considered only the evidence brought out at the trial and gave our answers on that basis."

Juror No. 10, George W. Horton jr., Superintendent, of Peekskill, said: "Why discuss how we reached the decision or our attitude toward mixed marriages? The one is unnecessary, and the other had nothing to do with the finding of the verdict."

Juror No. 11, William H. Humphrey, architect, of Scarsdale, N. Y., said: "I only wish to state I was for the approved verdict from the start of our deliberations."

Juror No. 12, Joseph M. Doyle, contractor, of Rye, said: "We had great difficulty in defining a certain word to a couple of the jurors and that is what held us up on the agreement. I will not say who those men were, for I gave my word of honor not to do so. We do not wish to expose men unable to define words correctly. All during the time we were deliberating there were no angry exchanges of words or display of ill-humor on the part of any juror. All we did was talk quietly of question No. 6."

Three Wives Oppose Verdict

Three of the jurors' wives polled yesterday by The World insisted the jury should not have turned in the verdict it did. One of the women who wished to see Rhinelander's marriage annuled was Mrs. Fred Sanford of Yonkers, wife of juror No. 4. She said:

"Of course Leonard Rhinelander should have been granted an annulment. It isn't right for a man of his standing to be tied to a girl with colored blood. He should have been able to see she was colored. He made one big mistake and he ought to have a chance to remedy it."

Mrs. Henry V. Weil, wife of juror No. 3, said she knew quite a bit about Rhinelander's early life and wished he had got the annulment. The other woman who said she also wished Rhinelander had obtained the annulment was Mrs. Max Mendel, wife of juror No. 6, who was so long changing his mind.

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General.

"THE LEAK IN THE DIKE" —By Holloway

Editorial

Are We Proud of Our Black Skins

To study the Negro race carefully and to note the lack of initiative, the slothfulness in seizing opportunities, and their warped racial perspective, one is bound to exclaim, "What fools these mortals be!"

Negroes have as much ability as any other peoples, they are more physically fit than any other race; yet because of the iniquitous institution of slavery imposed on them for 300 years in this western world, the sixty odd years of freedom and limited opportunities, have not made them individual racial thinkers, and given them that pride of race and country, the motivating forces of all ambitious peoples.

The average Negro is willing to marry into any other race, some only too glad so that their children may be able "to pass" as white, as Japanese, or as Chinese, as the case may be. It is a common occurence to hear conversations like this in many West Indian and American Negro homes:

"My brother is passing for a Spaniard downtown. He got a good job."

"Suppose he is found out?"

"Oh, no! He has gone to live on Broadway with white people, and is engaged to a white girl."

"Do you visit him?"

"No, I am too dark. If I saw him on the street with his white friends I would pretend not to know him."

The above conversation intimates that a Negro has crossed the racial border. He has forsaken sister, because she is "too dark." He despises the mother that brought him into the world, because she is "too black." Too black for what, you may ask. Is she not made in the image of God Surely, the Almighty did not make a mistake when he created millions of black men and women. No. He did not, but Negroes have fallen short of the glory of God, and instead of being proud of their black skins and curly hair, they despise them rather than build up a great nation, with a proper economic basis, as other races have done and are doing. Negroes use the laboratories, not to discover serums to prevent disease and

experiment in chemicals to protect themselves in case of war, but to place on the market grease that stiffens curly hair, irons that press the hair to look like a horse's mane, and face cream that bleaches the skin over night. Look at God's black masterpiece, after several years of this straightening and bleaching process, and you will see a being that God Himself in anger and disappointment would not recognize, and white men ridicule, because in trying to look like some one else, you admit the superiority of that person. Hence the white man rides to power on the black man's self-inflcted inferiority and proclaims his "white superiority."

Before white women bobbed their hair, black women in this Hemisphere thought it a crime to have short hair, and they spent as much money trying to make their hair grow and buying false braids and switches as they do to buy shoes and stockings. Now that white women have declared that it is unsanitary to have long hair, black women like monkeys who are incapable of thinking for themselves, echo the chorus, "Long hair is unsanitary," and they, too, shave the nape of their necks, and treasure the boyish bob. It is wonderful! It is so stylish, because white women say it is.

What is the real reason why Negroes want to escape their race? To be perfectly blunt and brief, we say, LAZINESS IS THE ROOT OF THE WHOLE EVIL. The white man has built up great nations, even when he has done so by using the the enslaved blacks, and he does not intend to share and share alike with them in the benefits to be derived by citizens of a great nation, caring not how you pray to him, and petition him. He has built up trade, commerce and large industries all over the world, even in the black man's land, and he does not intend to give Negroes an equal opportunity in his economic and industrial life. If the negro is not satisfied to be used as a peon or a cheap laborer, he can go out and conquer and build like the white man. The yellow and brown races realize the selfish attitude of the white race and they are emulating him in every particular. Now, Mr. Black Man, how long do you expect to close your eyes to the realities, and solve the degraded condition of your race by "jumping the racial fence?"

The Negro masses are to be pitied, but the false leaders are worse than murderers who tell you that miscegenation will cure your ills. That by gradual wholesale absorption of the blacks by the whites, the former will come into their glory, and enjoy all the benefits of white civilization. Lazy, good-for-nothing, as we are looked upon by the whites, is this, the highest ideal to which you can aspire? Must the salvation of the race lie in the extinction of the race? No, God forbid that we should lose sight of the Divine purpose of our creation. We are now laying the foundation of nationhood, and all that goes to make a prosperous race, so that if we do not live to enjoy the protection and blessings of a powerful back government, our children will and then we return to our Father in Heaven we will go to him in the image and likeness in which he created us—fine, ebony skins and curly black hair, masters of the earth and all that dwell therein, and fit subjects for the Heavenly blessings in an Eternal Kingdom

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MARRIAGE LAWS

The Literary Digest urges in a recent issue that more laws be passed restricting the intermarriage of races. It argues that the present civilization, the highest the world has known, will sink into decay if the mulatto is allowed to thrive and flourish. With facility and adeptness the Digest vigorously charges the American white race to force more states to enact legislation forbidding the whites and blacks from marrying each other. It is extremely difficult in face of existing conditions for healthy-minded people to digest and assimilate such illiterate conclusions as the Literary Digest offers.

The Digest points out the decay of Egypt and Spain and gives for the reasons the intermingling of bloods but it is not incumbent upon us to discuss Egypt and Spain or any problems beyond those that exist upon the American soil. The problems of other races and nations will not prove very elucidating to those who would study the American problem because there is no parallel for our "race problem." There is no analogy to be found that can be placed on all fours with ours. It will be more conductive to clear thinking to keep our problem here. Chicago Whip

Whether the admixture of races or particularly of the white and black gives strenght or destruction is a subject too broad and comprehensive to be discussed here but it is almost an undisputed verity that laws restraining the races from intermarrying have increased the percentage of mulattoes within the states passing the laws. 3-21-25

The laws that the southern states have passed forbidding the legal union of the black and white people have by no means halted the illicit relations that produced the mullatoes and these laws will never halt cross-breeding as long as a physical law obtains compelling the "unlike to attract and like to repel."

The "Literary Digest" did not observe that those states that outlaw intermarriage place the age of consent below all other states. In Georgia the age of consent was twelve years until a few moons ago when it was raised to fifteen. In those states civilization is far behind the states that have placed a premium on progress and manhood and have had no time to waste on petty prejudices. The Literary Digest would do well to analyze its facts before it leaps to conclusions. The writer of the article under consideration should find out what intermarriage laws have done before he recommends them as a sure cure for the mulatto.

The best way to eliminate the threat of a mongrel race to replace the present mixture of Americans is to destroy both the white and black races and leave the Indians to their own and then there will be no cross breed and no mulatto to cause the Caucasian hair to stand on end.

General.

Amalgamation—What We Think

Dr. E. B. Reuter, white, assistant professor of sociology at the University of Iowa, writes to ask what we think of his new book, "Population Problems," excerpts from which were printed in the AFRO-AMERICAN of March 14th, and in which he says: Afro-American

"The Negro must live in the atmosphere of contempt and dislike and make such advances as he may, economically, educationally, culturally, in spite of it. But the Negro is making advance and with every advance becomes less tolerant of injustice and abuse and more insistent that he be allowed the rights and opportunities of other members of the society. And every advance that he makes quickens the prejudice of those persons who are convinced of his native inferiority and determined to keep him socally inferior. 3-28-25

"The problem is to maintain a friendly working relation between the races during such time as may be required for the disappearance of the handicapping prejudice, through the enlightenment of the whites, and the ultimate disappearance of the problem through the disappearance of the Negro himself.

A century or a half century ago, prejudice against the Negro was founded upon his ignorance, his poverty and his backwardness. Today it is perpetuated chiefly upon the ground of color. It is as intense against the educated, the wealthy and the progressive citizen in black as against the most illiterate, the poorest and the least desirable.

A premium is placed upon being white and no black man can hope for full citizenship rights. The jobs, the ballot, the homes on clean streets, the sleeping cars are placarded, "for white only." To be safe in America, the Negro must be able to change his skin to conform to America's racial background.

The question of his pride of race, his desire to be himself, is not debatable. With or without his consent, legally or illegally the mixing of the blood has gone on until America numbers two million mullattoes. The laboratories of the beauty culturalists are engaged with formulas designed to straighten hair that is curled, and bleach the skin that is dark.

Consciously and unconsciously the black race is becoming white. Whether the white race is becoming black is another matter.

It is unpleasant to admit with Dr. Reuter that this is so, yet the same situation has been faced by every minority population group since the world began. Frankly, the AFRO-AMERICAN doesn't want to become white. Well, but what can be done about it?

In Race Crossings, Nature Will Have Its Way

A new book on eugenics by A. E. Wiggam has revived interest in that much talked of science. Eugenics may be defined as the art or science of getting well-born. It aims at the development of a higher type of man by the mating of the highest types of men and women. It is a beautiful theory; the only trouble is that it won't work. It is a case of a science trying to govern an instinct. Norfolk Journal and Guide 4-25-25 Norfolk, Va.

The mating passion of human beings is even less amenable than an earthquake; it can be neither controlled nor measured. Nature has her own eugenics—people instinctively refuse to marry diseased or insane people; but Nature stops there. She does not say, like the eugenists, that the wife must have exactly three-fourths as many pounds as the husband or that their heights and ages must have certain proportions.

Even if eugenics were consistently practiced we do not believe the human race would be much changed. Several weeks ago the world was lauding the wonderful superdogs who carried the diptheria serum thru hundreds of miles of blizzards to Nome. People wondered what superior dogs they were. Inquiry brought out the startling fact that these great dogs were mongrels.

It is probably the same with the human race. Mr. Wiggam truly says that it is ten times as important to have sound parents as to have sound doctors. But who shall be the sound parents? The eugenists think that Nordic should mate with Nordic and Latin with Latin, but for all we know the superior race of the future may be a mixture of the two, or perhaps a mixture of black and white. For that matter, it may be "black

OPPORTUNITY

The Vanishing Mulatto

IN 1910 there were 2,050,686 Negroes classified as mulattoes: in 1920 there were 1,660,554. A most acceptable decrease we say, and rub our hands. Physical contact between the races is diminishing, and, in a generation or so, those disturbing ghosts of uncalculating youth, shall have melted away. These ghosts indeed melt but in a manner that makes the present mulatto population one of the most important, the most enigmatic and exhuntless small groups on earth.

Mixed bloods, they are suspended between two races,—mulattoes, quadroons, musters, mustafinas, cabres, griffies, zambis, quatravis, tresalvis, coyotes, saltatras, albarasados, cambusos, —neither white nor black, but Negroes. Within them runs the full scale of color. They may marry among themselves, but the proportion of blood is not changed. But it is left to them to return to the race of either parent. What the census takers cannot note is the wide diffusion of shades between black and mulatto. The mulattoes fuse into the blacks, that is certain. But they also fade into the great white multitude, or something is wrong with these figures to which Professor Hornell Hart has called attention: In 1900 there were 4,660,390 native born whites of native parents 10 to 14 years old in this country. Ten years later, naturally, this group would be 20 and 24 years old, and, presumably, some of them would have died. (In the decade before this 4 per cent of the age group died.) Using 3 as the lowest possible percentage of those who died, or about 140,000, and in 1910 instead of having fewer persons, there are actually more by 22,532, which is absurd. This means that during ten years about 162,500 native whites of native parentage appeared who must be accounted for. Immigration has already been deducted, and the other possibility that they are "native whites immigrating into the United States," is not favored by the age distribution, and in addition seems a bit ridiculous. It may be that a wholesale deception has been perpetrated. If so, they received from the Negroes a most splendid co-operation, for it appears that the disappearance during that same decade of 355,000 Negroes can be accounted for only by some sort of migration out of the country. As everyone knows, native Negro emigration is practically negligible, except to Canada and possibly Mexico. Make the most liberal allowance for emigration and a grave margin remains.

Again, note the ratio of mulatto males to females: among the blacks there are 1,018 males to every 1,000 females; among the mulattoes only 886 males to every 1,000 females, a suggestion that men disappear a bit more readily than women. This is reasonable, for they travel more and are not so dependent as women on family connections. The prophecy voiced by Tilton of New York, the vehement orator of the sixties, in his Cooper Institute address, even before the Emancipation of the slaves, has hung for a half century like a dark and horrifying shadow, and may now be silently coming into its fulfilment:

"Men who, by and by, shall ask for the Indians, will be pointed to their graves—'There lie their ashes.' Men who, by and by, shall ask for the Negroes, will be told—'There they go, clad in white men's skins.'"

The Contest

WE announce the Second Annual OPPORTUNITY Contest for Negro writers with increased awards and extended departments. The first experiment in the field of literature netted conspicuous and pleasing results. It located about 800 Negroes scattered through nearly every state in the union, the great majority of whom can express themselves effectively in prose and verse, and some of whom give promise of definite accomplishment in the field of letters. It marked, rather dramatically the awakening of artistic effort among the newer Negroes. The world is hearing more of this sector of American life than it ever thought existed. The contagion of Langston Hughes' "The Weary Blues," which captured first prize, has been unmistakable. And soon his first book of poems under that title will appear. The story, "Fog" has been recommended by Dr. Blanche Colton Williams to the O'Henry Memorial Prize Committee on its sheer merit as a short story, and will appear in the book, *The New Negro,* which Alain Locke is editing for A. & C. Boni, publishers. Zora

85 PER CENT OF BLACK RACE IS MIXED

Mistake To Call Race Here Negro Says Writer In American Mercury

DARKER MEN WED LIGHTER FEMALES

Brazil, South America, Cited As Land Free of Race Problems

Eighty-five per cent of the black race in America has mixed white and Indian blood, declares Melville J. Herskovitz in an article entitled "The Color Line," in the current issue of the "American Mercury."

The writer declared it is a mistake to call the above Negro because he differs so radically from the real Negro race as found in Africa.

He notes the tendency of darker men to marry lighter females.

Brazil, S. A., is cited as a land where slavery formerly existed and where Negroes, whites and Indians mixed without any resulting race problem.

Not only are 85 per cent of the Negroes mixed, but many of the race, says the author, have become so light that it is practically impossible to tell they were Negroes. Very light Negroes now pass as white and even go entirely over into the white community, moving to a new locality and marry a white woman. Indeed there is reason to believe that through this process there is Negro blood in small quantities liberally distributed throughout the white population of this country.

Nor did the advantgeousness of a light color fail to influence the Negro community itself. Negroes have many terms to distinguish the skin-color of their fellows, and their color sense in this direction is exceedingly fine. They describe shades of pigmentation which go all unnoticed to the white eye, and have a large vocabulary for the purpose. Recently, I obtained from a Negro group of university students lists of all such terms that they had used or had heard other Negroes use. It is interesting to see how wide a range they show: black, brown, high brown, yellow, red-brown, high yellow, ginger-brown, fair, fair-brown, red, pink, tan, olive, copper-colored blue (an extremely dark complexion), cream-colored, smooth black, rough black, bronze and banana-colored, to say nothing of slang terms as stove-pipe blonde or tantalizing brown (a term given me, in the main, by the women students.)

Marriage

The woman wants a man who will take care of her, as the saying goes; the men want a woman who will enhance his position and be someone he can be proud of. There is thus a great competition among dark Negro men for light-colored wives, and the light-colored women, on the other hand, prefer the dark men for husbands, since they will work hard to keep their regard and "take care of them" to the best of their ability. This is not, of course, true in every case. The light men, sometimes marry dark wives.

But on the whole, it seems to be a valid observation. It is bolstered by the fact that of the persons whose genealogies have been emntioned, sixty per cent said they had mothers who were lighter than their fathers, while, if one discard those who described their parents as being of about the same color, over seventy per cent had lighter mothers. Such selection will work eventually to slough off the extremes of dark and light, and to complete the work which was begun by the whites in the intermixture of the races.

In Brazil

It is interesting to consider a case in which the facts are reversed. In Brazil anyone who has white blood is white. A Negro is merely a person who is a Negro in the biological sense. They had slavery in Brazil and later than we had it, but the change came about easily and was not forcibly imposed upon the slave-owners.

There had been no social degradation in the old days if one's ancestors had been freed slaves, and there was thus an easy mingling among the resulting people of all racial types, and much cross breeding. In consequence of the different sociological line-up, there is no stigma attached to Negro blood, such as obtains here. Mixed Negroes feel no discrimination—they mingle with people on similar social levels, and here is no race problem in Brazil.

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General.

RACE QUESTION

Writer, In Scribner's Magazine, Makes Bold Attack On Inter-Marriage

NEW YORK, July 29.—Deriding a number of absurdities into which race prejudice leads white Americans, Albert Guerard, writing in Scribner's Magazine, speaks of the so-called "inferior" product of mixture and cites the Dumas family as evidence against any such inferiority. Says Mr. Guerard:

"There is a plaza in Paris dedicated to Alexandre Dumas. The first of the [illegible] quarter and of a black woman, was a general at the time of the Revolution and the Empire. The second, unmistakably African, in coloring and features, was the jolly giant who has fascinated three generations with his romantic tales, who made and lost several fortunes, managed newspapers and theatres, hobnobbed with the greatest in the land, and preceded Henry Ford in devising methods of quantity production. The third, besides giving an everlasting and deplorable model of maudlin romanticism in 'La Dame aue Camelias,' besides suffering from a painful excess of technical skill and Parisian wit, created the modern problem play, paved the way for symbolism on the stage before Ibsen had been heard of, and wrote homoletic paradoxical, glittering prefaces when Bernard Shaw, his ungrateful son, was still in his cradle. Few Nordic families could offer the same record of physical and intellectual energy as that "colorful" dynasty of the Dumas.

"Once more, I am only pleading for careful study; I am not claiming in advance that the mulatto is a desirable product. I am only stating that the fine record of many people of mixed parentage should prevent us from accepting blindly any adverse verdict. On the whole, analogies drawn from other branches of biology are favorable to cross-breeding, if it be followed by selection. The finest breeds of dogs, horses and plants are the result of careful crossing. This proves very little, I know, but it may at any rate act as a check on a prior conclusion.

THE CALL OF THE BLOOD

There are two significant features of the storm that has arisen over the romances of Leonard Kip Rhinelander and William E. Jackson. The scion of New York's aristocracy married his comely "colored" bride apparently with full knowledge of her tint of colored blood. She told him the [illegible] upon secret. Jackson with equal but more open candor manfully declared his tint of colored blood before the marriage license was signed, despite the protests of his fiancee. That both of these romances have been dashed to pieces upon the infernal rock-bound shores of a [illegible], manufactured public sentiment does not alter the significance of these facts. Colored men and women are growing less and less ashamed of their race. The second feature of these celebrated romances will be the solution of the question in New York State which Jackson propounded to Corporation Counsel Tarbox "Who is colored?" Despite the fact that Jackson appeared to the license bureau as "White" when he announced his black ancestry on one side the corporation counsel ordered the Bureau to record him as black. The National Advancement Association secretary states that the corporation counsel exceeded his authority. For the sake of the records and annals of New York State this question must now be settled by the State for all time. A controversey may ensue that will shake the pillars o New York's industrial and social life to its foundation. If every applicant for a marriage license is forced to prove the racial ancestry of his grandparents there will be tens of thousands of New Yorker who will not get married until the hysteria of the Rhinelander and Jackson romances has passed away. This may be some generation hence. The entire hypocrisy of the color line will then fall with a crash. These love affairs are full of lasting meaning. If the statesmen, artists, soldiers and captains of industry throughout America should answer honestly to the question "colored" or "white," if one drop of African blood ten generations back should make one colored and if the race designation of "Negro" should then make them social pariahs and political outcasts, America might well look forward with grave concern to her future. Nordic supremacy is standing on the brink of a precipice.

THOSE WHO WOULD MARRY OUTSIDE

THOSE who would marry outside of what? Outside of their race, or social class, or religion, or language. Many do it and most of them rue it. It is not a question of race and color; it is a matter of affinity. Anything that does not make for affinity, oneness in thought, word and act, in the marriage relation necessarily makes for trouble, more or less serious. To illustrate: If a Negro Catholic marriages a Negro Protestant they lay up heaps of trouble for themselves and their children, if they have any. If a Jew marries an Indian, will the two have troubles of their own? Perhaps. If a Spaniard marries a Frenchman ten to one they will not go far without developing radical differences of temperament, and all that. Most of the French and Belgian women who married American soldiers, after a short time in the United States, found the things would not work satisfactorily and returned to their own country and people.

Marriage is a ticklish business. Any element that promises to create dissatisfaction should be weighed carefully before marriage, if discovered. Any radical crosses such as we have enumerated here will bring along the dissatisfaction in short order.

Let us see. Leonard Kip Rhinelander, a young man belonging to one of the oldest and richest families in New York, became infatuated with Alice Beatrice Jones, whose father is a Negro, and so classed, in humble circumstances. Rhinelander offended in two ways. He married outside his social class and he married outside his race group. As soon as the newspapers and his family got behind the young man he got cold feet and agreed to seek annulment of the marriage on the plea that the woman had deceived him about her race. It is doubtful that she did anything of the kind. There was plenty of evidence in the family that the woman was a Negro.

William E. Jackson of Montclair, N. J., a graduate of Columbia University and a successful contractor, is white enough to pass for white and did not say anything about his color, as he did not have to. He fell in love with a white girl, and told her he was a Negro. She pleaded with him not to say so in the marriage license for which they applied, but he stuck to his race lines. The newspapers and her family raised a great big noise and the young woman backed out of the engagement, although she had said she would go through with the marriage business.

In marriage, as in most things, it is safest to be honest and stick to your last, whatever that last may be.

THE REAL DOUBLE STANDARD

(This Week's Cartoon)

DOWN South they rape our women; they live in states of open concubinage with them; they drive their husbands out of their homes if they attempt to protect them; they increase the population of mulattoes—and they perfect laws against intermarriage. This last act, they declare boldly, is to insure the integrity of the white race and to protect white womanhood!

Up North there are no laws against intermarriage. Therefore there is no [illegible] situation that prevails in the South. If a man loves a woman and she loves him, they marry because they wish to protect their children. Human emotions have never been governed by the color of skins, and the greatest difference between the North and South is that the North has retained at least a shred of decency.

If every white man in the South were forced to marry the women of our Race with whom he has lived in marital state, an honest, decent marriage in the North would create no comment, for it would have no news value. Dixie senators would be marrying their cooks; colonels would take their housekeepers for wives, and judges would take out licenses for their washerwomen's daughters. And with the situation as it is, white men, both North and South, dare raise their hands in holy horror when a decent man happens to marry a decent woman, if that decent woman happens to admit that she has African blood in her veins! Aren't we the glorious nation?

Insanity

THE Insanity Bug is running wild among the white folks. Poor young Rhinelander (white), who, after entering an unholy state of quasi-matrimony with a winsome colored lassie, made it holy and legal, only to be now pictured by his counsel in the annulment suit as being weak-minded, the victim of a pitiable mentality and felicitous highbindery. Unlike Leopoid and Loeb, the poor rich fellow did not commit the crime of murder, only in a financial way; but now that his lust has had its "cooling time," why, of course, poor fellow, he's crazy, was crazy, and always will be crazy. He's not even as brave as the mulatto vendors of the South, who, rather than plead insanity, pass miscegenation laws, making it a crime to marry a colored woman. Just to show that this Insanity Bug is no respector of territory or sex, a young white woman of New Jersey was about to marry a colored man — a most foolish plan for both — when her parents discovered that the Insanity Bug had bitten her, and forthwith tried to have her cease and desist from such a crazy venture.

Dr. Blazer (white) destroyer of his daughter, is another white man who is now non compos mentis. A North Carolina jury is now trying 38 members of a crazy mob, which recently stormed the Buncombe county jail in search of a sane Negro youth, who had been carried 32 miles away to safety, and who was thereafter found to be innocent of the crime with which he had been charged. Last week, in Washington, a white man killed his white fellow worker at the latter's request. At the inquest, he testified that he would do anyone the favor of slaying them if they sincerely asked him so to do.

Now we don't believe particularly in interracial marriages; neither do we believe in the exploitation of the virtue of our women, especially at the price of racial purity and in the face of the barriers of miscegenation laws, all of which should be repealed. There is some solace, though, in the fact that though we have very humble homes, a high death rate, an appalling rise in tubercular victims, and the mantle of the accusation that we are more given to crime than the whites, insanity hasn't made any heavy inroads upon us, and colored persons before the bars of justice seldom, if ever, plead insanity. If Negroes charged with high crimes were given to the enjoyment of million dollar lawyers who could show by scientists and experts that their clients were crazy, and that they were, in fact, the same kind of cowards as the proponents of weak-mindedness who seek dispensation upon that ground alone, the proportionate incarceration of Negro felons in state pentitentiaries would be reduced nearly 75 per cent, just as it is among the whites

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CONGRESSMAN'S SON WAS DRUNK WHEN MARRIED

In Suit For Annulment, Claims Colored Bride Kept Him "Soaked"

MRS. FAISON IN DENIAL

Exhibits Special Delivery Letters In Which He Sends Love And Kisses

Washington, D. C.—Notwithstanding that he is held at St. Elizabeth's Hospital, a national institution for the treatment of the insane, Henry W. Faison, white, son of former Congressman John Miller Faison, of North Carolina, has filed suit in his own right in the District Supreme Court, for the annulment of his marriage to Mrs. Annie Nelson Faison, a former maid at the Shepherd House.

Temporarily Insane

In his petition, Faison tells the court that at the time of the solemnization of his marriage to Miss Nelson on Saturday, January 17 last, by the Rev. Aquila Sayles, pastor of the Providence Baptist Church, he was temporarily deprived of his reason, irresponsible and incapable of entering into a valid marriage with anyone.

He alleges that "for a long time prior to January 17, 1925, to wit for about six months, the defendant procured and supplied to the plaintiff large quantities of various different intoxicating liquors and enabled, induced and persuaded the plaintiff to drink during the said period of six months large quantities of said intoxicating beverages; that for a period of about one week prior to January 17 the defendant supplied the plaintiff with even greater quanties of alcohol than previously, that is to say, about one quart of intoxicating liquor every 24 hours and caused and induced the plaintiff to drink the same, so that by January 16, 1925, the plaintiff became so overcome with the effects of alcohol which he had consumed, as to lose control of his facilities and to become totally irresponsible and so temporarily mentally deranged and insane as not to know where he was or what he was doing.

He says that on Tuesday, January 19, he recovered his faculties, discovered himself in a house at 1342 Union street, southwest, in the company of Mrs. Annie Nelson Faison. She then and there, he says, exhibited to him a marriage license. As soon as his physical and mental conditions enabled him to do so, he alleges, he departed from this house and left the company of Mrs. Faison and has not since that time cohabited with her as man and wife.

Faison declares that he is a person of the Caucasian race, and not colored. He says that when he was in his right mind and possessed of his reason, he did not intend and would not have married the defendant, "and that if the plaintiff did at any time go thru any marriage ceremony with the defendant, his participation in such ceremony was involuntary and without his will and accord and was induced and brought about solely by reason of the fact that he was not in his right mind, but on the contrary was temporarily insane, his reason and mental faculties being suspended by reason of large quantities of alcohol which he had drunk and was drinking during the period of time hereinbefore set forth."

Faison Her Lover

From the story told reporters by the present Mrs. Henry W. Faison, their marriage was the result of a love affair extending over nearly a year. This view of it is well supported by letters, which she has received from him. During the Christmas holidays while he was visiting his home at Faison, North Carolina, he wrote her repeatedly, and since he has been held for "mental observation" she has received three special delivery letters.

Here is one letter sent her "special delivery" from the hospital:

"Dear Annie:

"I thought sure I would get to talk with you more this morning but everybody was watching us so closely that I could not say to you what I wanted to. I hardly know what to do, as they are raising so much hell here and are going to continue to. I guess the best thing we can do is to annul the marriage. . . . . With lots of love and kisses from yours,

"HENRY FAISON."

Mrs. Annie Nelson Faison is of the servant type. There is no mistaking of her racial identity. She is very dark in complexion, bulky in figure and scarcely read and write. She is the very opposite of the refined, intelligent girl that the race is now producing. She weighs nearly 200 pounds and yet Faison is said to have nicknamed her—"Baby."

MARRIED TO NEGRESS WHILE DRUNK HE SAYS

Washington, January 31.—Henry W. Faison, former soldier, and son of a former member of the house from North Carolina, asked the supreme court of the District of Columbia today to annul his marriage to Annie Nelson, 37-year-old negro, a cook in a house where he boarded.

Faison said that for six months the woman had procured for him large quantities of intoxicating liquors and for a week prior to the marriage had "bootlegged" him to drink about a quart a day. He became overcome January 16, he said: lost his faculties and recovered three days later to find himself in the woman's home, where she exhibited a marriage certificate and declared she was his wife.

The claim also was made that the woman obtained the marriage license and represented Faison as "colored." Faison since has been placed in a hospital by the veterans' bureau.

CAROUSED WITH BRIDE 3 DAYS BEFOREHAND

White Ex-Congressman's Son, 33, Wedded To Attractive Maid, 37

CAPITAL SHOCKED AGAIN

Pastor Who Performed Ceremony Avers Couple Was Sober

Washington, D. C.—The Rev. Aquila Sayles, pastor of Providence Baptist Church, who performed the marriage ceremony between Henry W. Faison, of North Carolina, and Annie Nelson, a maid at the Shepherd House, said today that he observed no signs of either insanity or intoxication when he married the couple in a house at 1352 Union street, southwest.

He said that he was sent for to come to 1352 Union street to perform the ceremony. The woman who lives there, is a member of his church, and has a white husband. Her name is given in the city directory as Katie Hughes.

He further stated that the bridegroom answered every question intelligently and volunteered the information that he had kept company with the bride and that if she was good enough for one purpose, she was good enough to marry.

The Rev. Sayles said that he asked the lady of the house if she knew of any reasons why the marriage should not be performed, and she said no. He asked the bridegroom, he said, the same question, and he said he knew of none. He also said that when he asked the bridegroom if he will take this woman to be his wife, he answered clearly and distinctly, "I will."

Caroused Three Days

Daily press reports declare the couple caroused three days before they were wedded. It is also alleged that the bride secured the license and was too illiterate to write her name. She was fired from her 20 year job as soon as it was learned she had married a white man.

Intermarriage is legal in Washington, but authorities would prosecute the bride because she is alleged to have told the license clerk the groom was colored.

Faison was committed to Goldwain Hospital for mental observation and alcoholism.

Son of Late S. C. Congressman Weds Pretty Colored Girl In Washington

Relatives and Friends Attempt to Undo Marriage Tie By Having Veterans' Bureau Emergency Hospital Doctors To Examine Into His Mental Condition

Washington, D. C.—South Carolina and Washington white society and diplomatic circles are agog with gossip concerning the recent marriage of Henry W. Faison, son of the late Representative John Miller of Faison, South Carolina to Miss Annie Nelson, a pretty colored girl of this city.

A license was obtained by the bride on January 17 and it was the assumption in the license bureau that naturally the groom was colored but when the nuptial revealed an interracial marriage the groom's relatives immediately proceeded toward an annullment of the matrimonial bonds.

It is reported that an uncle of Faison has arrived in Washington and is seeking the aid of Federal authorities in having Mr. Faison taken to the Veterans' Bureau's Emergency Hospital for observation.

Since Mr. Faison entered into a legal union with the young woman of his choice a number of Washington people who profess to be friends of the groom declare that he could not have been in his right mind at the time of the wedding ceremony which was solemnized by Rev. Aquila Saylis, according to reports, and are seeking actions against the colored bride of the prominent young white man of Washington society.

The former Miss Nelson gave her ages as 37 and is said to be a good cook and housekeeper. Mr. Faison is 33 and the son of a Carolina lawyer.

SON OF RICH WHITE FAMILY WOOS AND WEDS WAITRESS DESPITE OBJECTION MADE BY JEALOUS HOTEL KEEPER

Wrong, inaccurate and grossly misleading, was a story published under blazing headlines in a local white daily paper, Tuesday afternoon, January 27th, about the marriage of one, Miss Annie Nelson, age 37, colored, and Henry William Faison, age 33, white, as the result of a special investigation by reporters of The Tribune reveals the fact that instead of Miss Nelson making Faison drunk to marry him as stated by the white daily, that Faison had been, notwithstanding the fact that he is from the South, an ardent wooer of Miss Nelson, and that many love missives passed between them.

The investigation further reveals that instead of being under the influence of liquor at the time of the wedding, that Faison was as sober as the proverbial judge and was fully conscious of what he was doing, and so made this known to Rev. Aquila Sayles, pastor of Provident Baptist Church and one of the leading clergymen in the District, who performed the ceremony.

Tribune reporters were able to obtain the following version of the affair, which is believed to be correct in every detail.

Over eight months ago, Henry Williams Faison, white, son of a prominent North Carolina family, met Miss Annie Nelson, maid and waitress at the Shepherd House, 10th and E Streets, Northwest. It was a case of love at first sight. They have kept company continuously since.

At this time Faison was employed in the finger print department of the Department of Justice. He was a veteran of the world war, where he was wounded. Because of this wound, he was given treatment and compensation by the Veterans' Bureau. Last Christmas he went to his home in Faison, N.C., for a visit. While there he corresponded with Nelson constantly. When he got ready to return to Washington, he was out of funds, and his people, desirous of keeping him home, refused to give him any. Thereupon, he wrote Miss Nelson to please send him the necessary money for him to return to Washington. This was done.

Up to Friday, January 16th, everything was going along fine. Friday night, a day after pay day, there was much drinking going on at the Shepherd House, in which Faison participated. About 1:30 a.m., Faison knocked on the door of Miss Nelson's room (she lived in the hotel in quarters provided for her by the proprietress). She would not admit him. A second time he came and then she got up, dressed and in company with Faison, went to 1348 Union Street, Southwest.

On their way down to this address, Faison told her that Mr. Todd, husband of the proprietress of the Shepherd House, had beaten him up. When they had reached M Street Southwest, they noticed that they were being followed by a man recognized to be Todd in a taxi. The taxi driver kept his spotlight on them all of the time. Miss Nelson claimed Todd was trying to find out where they were going.

At 1348 Union Street, Southwest, she made arrangements for Faison to stay there and she went to the home of a friend close by. The next morning when she reported for work, Mrs. Todd the proprietress, questioned her about being out at that time of morning with Faison, this she resented.

Faison remained at 1348 Union Street, Southwest, until Miss Nelson came, which was about noon Saturday, January 17th. They talked over events of the night before and on suggestion, they decided to get married. He then wrote his name and age on a piece of paper, gave it to her and told her to go and get the license, calling her by a pet name of "Baby."

Accompany with a friend, Miss N[illegible] by the home of Rev. Sayles, for information and from there to the license bureau, where a license was obtained. Returning, they engaged Rev. Sayles to perform the ceremony. They were married in the presence of friends at 1352 Union Street, Southwest, about 2:30 Saturday afternoon, January 17th.

Rev. Sayles, to a Tribune reporter stated that Faison volunteered the information that he loved the woman and that she was good enough for one thing, then she was good enough for another, therefore he wanted to marry her. Rev. Sayles denied most emphatically that Faison was drunk or had any trace of liquor on him at the time of the marriage. He further stated that he saw nothing about the man to indicate in the lease bit, that he was insane. On the marriage license, Rev. Sayles so stated that the man was white and the woman was colored.

On Sunday night, Mrs. Faison informed Mrs. Todd at the Shepherd House that she was quitting. Mrs. Todd asked her where she was going, and she told her she was leaving the city. Then Mrs. Todd refused to permit her to remove her trunk from the hotel. Mrs. Faison was unable to get her trunk until Wednesday, January 20th.

The interest the Todds manifested in the case is strange indeed. She, it is further claimed, talked so much about the case, that her daughter is alleged to have said: "Why, mother, why is it you are so interested, he (Faison) is no kin to you. You have only one child and that is me, so why should you worry yourself?" As Faison's people are supposed to have money it is believed that Mrs. Todd had other plans for him.

On Tuesday, 20th, policemen from the 4th precinct, called at 1348 Union Street, Southwest, and called Faison out of the house. When he came out they arrested him. The blotter at the station house showed that he had been arrested for mental observation on a charge made out by Heron Todd. He was carried to Galigher Hospital. His wife called to see him there, but they were watched so closely that after she left, Faison wrote her a special delivery letter, postmarked January 21st and stated in part: "Dear Annie: I thought sure I would get to talk with you more this morning, but everybody was watching you so closely that I couldn't say what I wanted to. I hardly know what to do. I guess the best thing to do is to annul the marriage. With lots of love and kisses, yours, Henry Faison."

Since being transferred to St. Elizabeth's Hospital, Faison has written Mrs. Faison [illegible] usually sending the letters special delivery. He generally begins them with "Dear Annie" and closes with "with lots of love and kisses." Always in his conversation with her, he calls her "Baby."

Faison is now confined in ward B-2, St. Elizabeth Hospital. It is believed by all who know him that he is the victim of a malicious frame-up in order to break up his marriage. In fact Mrs. Todd told Mrs. Faison that she would break up the marriage and would run her (Mrs. Faison) out of town. Mrs. Todd is from Virginia.

Just what legal action will be taken is not as yet known, but relatives of Faison, who came up from North Carolina, it is believed at the instance of Mrs. Todd, have employed a lawyer to seek an annulment. It is further believed that an effort will be made to keep Faison in St. Elizabeth's Hospital until this can be obtained.

Mrs. Faison is determined to stand by her rights and will employ sufficient counsel to see that all of her interests are protected; and that her husband is not denied any of his rights.

Amalgamation - 1925. D.C.

WASHINGTON 'SCANDAL LOVE BARK WRECKED ANNULMENT SOUGHT

WASHINGTON, D. C., Feb. 5.—Notwithstanding that he is held at St. Elizabeth's hospital, a national institution for the treatment of the insane, Henry W. Faison, son of former Congressman John Miller Faison of North Carolina, has filed suit in his own right in the District Supreme Court, for the annulment of his marriage to Mrs. Annie Nelson Faison, a former maid at the Shepherd House. 2-7-25

Temporarily Insane

In his petition Faison tells the court that at the time of the solemization of his marriage tto Miss Nelson on Saturday, January 17 last by the Rev. Aquila Sayles, pastor of the Providence Baptist Church he was temporarily deprived of his reason, irresponsible and incapable of entering into a valid marriage with anyone.

He alleges that "for a long time prior to January 17, 1925, to wit, for about six months, the defendant procured and supplied to the plaintiff large quantities of various different intoxicating liquors and enabled and persuaded the plaintiff to drink during the said period of six months large quantities of said intoxicating beverages; that for a period of about one week prior to January 17, the defendant supplied the plaintiff with even greater quantities of alcohol than previously, that is to say ,about one quarter of intoxicating liquor every twenty-four hours and caused and induced the plaintiff to drink the same, so that by January 16, 1925 the plaintiff became so overcome with the effects of alcohol which he had consumed as to lose control of his faculties and to become totally irresponsible and so temporarily mentally deranged and insane as not to know where he was or what he was doing."

WASHINGTON, D. C., Feb. 5.—Henry W. Faison, 33, son of former Congressman John Miller Faison of North Carolina, whose marriage to Annie Nelson, 37, a maid at the Shepherd House, resulted in his being committed to St. Elizabeth's hospital, received from him. During the Christmas holidays while he was visiting his home at Faison, North Carolina, he wrote her repeatedly, and since he has been held for "mental observation" she has received three special delivery letters.

Mrs. Faison said that she met her husband nearly a year ago. She intimated that he became her lover. The Rev. Sayles says that when he asked Faison if he knew of any reason why the marriage ceremony should not be performed, he replied, no, that he had been going with Miss Nelson and if she was good enough for one purpose, she was good enough to marry.

Miss Nelson and Faison were married on Saturday afternoon, January 17. On January 20, on the complaint of Heron Todd, the husband of the proprietress of the Shepherd House, police from the fourth precinct arrested him and held him for "mental observation." He was first sent to the Gallinger hospital, but was later transferred to St. Elizabeth's. Since he has been held his wife has been a frequent visitor, carrying him cigarettes and writing paper and clothes.

The fuss made over him marrying a colored girl is about to get the better of him. He has concluded that an annulment of the marriage would be the best thing. In a letter post-marked January 21, 1925, and written from the Gallinger Hospital, he said:

"Dear Annie:

"I thought sure I would get to talk with you more this morning but everybody was watching us so closely that I could not say to you what I wanted to. I hardly know what to do, as they are raising so much hell here and are going to continue to. I guess the best thing we can do is to annul the marriage. * * * With lots of love and kisses from yours

"Henry Faison."

Her one thought is the happiness of her husband. While she talked freely with reporters she frequently admonished them not to print anything which would make his lot harder. She says he has but one lung and she is sorry for him.

Mrs. Annie Nelson Faison is of the servant type. There is no mistaking of her racial identity. She is very dark in complexion bulky in figure, and can scarcely read and write. She is the very opposite of the refined, intelligent girl that the race is now producing.

Reports that the couple had curoused for three days prior to their marriage were stoutly denied by Mrs. Mary T. Todd, manager of the Shepherd House. Mrs. Faison, however, stated that on the night before, there was considerable drinking by her husband with others there in the Shepherd House. About 1:30 in the morning, she said, he knocked on her door, but she refused him admittance. Later she got up, put on her clothes and took him to Southwest Washington where he spent the night. They were followed, she said, by Mr. Todd in a taxicab, but he was unable to learn where they went.

They were married at the home of Mrs. Katie Hughes, 1952 Union street, southwest. Her husband is said to be a white man. She is a member of Providence Baptist Church and sent for the Rev. Sayles to perform the ceremony. She also says that Faison was neither drunk nor insane.

Wife Looked Like White; Man Beaten

BALTIMORE, Md., Apr. 23.—Because his wife looked like a white woman, and because he was south of the Mason-Dixon line, George Brown of Washington, D. C., had a narrow escape from mob violence last week. 4-25-25

The man got into an argument with his wife, while driving through the town. She got our when he stopped the car. While onlookers, thinking she was white forcibly dragged the man from the car. Police intervention saved him from serious injury. After being fined $5, he was released. None of his assailants were arrested.

ALMUS WHITE WIFE CAUSES NEAR RIOT

Husband Narrowly Escaped Mob On Washington Boulevard

The intervention of the police probably saved George Brown, 2236 12th street, N. W., Washington, from mob violence, when they dispersed twenty of thirty angry whites Monday night Brown, who was living on Monroe street on the way back to Washington, got in an argument with his wife, who is almost white. During the altercation, she has said to have leaped from the auto. A crowd of whites who saw the incident, thought Brown had thrown her out. They also thought she was white and when Brown stopped the car, it was surrounded, and he was dragged forcibly to the street.

The man was rescued by officers of the Southwestern police district, who held the mob at bay until he was removed to the station. After informing the police that she was colored and that Brown was her lawfully married husband, she returned to a hotel in the northwest section until he was released Tuesday morning. He was fined $5 and costs however for causing her to leap from the car. None of his assailants were apprehended.

Amalgamation - 1925.

Alabama.

DECLARES LOVE FOR COLORED BRIDE

ANNISTON, ALA., March 3.—If a white man must love a Negro woman to the extent that he will marry her by a legal process, he must engaged in such 'diabolical' conduct in some other state than Alabama, was the construction that Daniel Monahan placed on the action of the courts that found him guilty of violating the law against miscegenation today. Monahan was convicted by a jury in circuit court and sentenced to the penitentiary. He was an overseas soldier and upon his return to the United States, was sent to Camp McClellan, near here, where he met Miss Bessie Edwards, a reputable and comely young brown skin woman. The young woman at first resented the attentions of the white man, but his persistent efforts to convince her that he was actually in love with her caused her to yield to his request to marry and it was following the announcement that warrants were issued for both with the above result.

Monahan continued to declare his love for the young woman and declared in open court that he would die before denying her for one minute.

The court has held the young colored woman equally as guilty of violating the law as the man, but the judge has reserved sentence as concerns her case.

It is of general knowledge throughout the state of Alabama that Negro women and white men have lived together for years and are the parents of many children, under what is known as common law marriage. Such conditions have been responsible for the low moral conditions that prevail in many sections of the state.

Amalgamation — 1925. Arkansas.

PHYSICIAN WILL FACE ACCUSER

Little Rock, Ark., Sept. 25. —Despite the fact that consent judgment for $900 in settlement of a $10,000 suit was rendered against Dr. A. A. Womack, prominent local leader and Meharry graduate, in favor of Miss May Yocum (white) in Judge Martin Harris' third division circuit court last Friday, persons "in the know" still discount the girl's story that led to the arrest and judgment.

Chicago Defender 9-26-25

Girl Gives Alarm

According to local residents, who have been in position to know of frequent meetings between Dr. Womack and the white girl, the incident which led to the doctor's arrest was no more than another of their not infrequent trysts. For a number of years, these persons assert, they have kept company.

Chicago Tribune

Dr. Womack was arrested and charged with assault upon the Yocum girl after police officers had found them together at the spot where they were accustomed to meet. Frightened by the police into denying her earlier relations with Dr. Womack, the girl raised a cry that the doctor had "assaulted her," these persons say, and brought suit against him.

Doctor Indicted

She told the police that Dr. Womack had deceived her into believing that he was an Indian, and had led her to the place where they were found, and here had made proposals to her. He threatened her, she testified, with a gun. The doctor was first indicted in the first division circuit court.

Dr. Womack, who was roughly handled by the police when the arrest was made, is well known in this city and has been prominent in professional circles.

Amalgamation - 1925

General.

WHEN WHITE AND BLACK MARRY.

IN THE future, perhaps we will live at a time when there will not be gnashing of teeth, the burning of fiery crosses and the displaying of lurid headlines simply because some white man of his own free will has married a Negro woman. Of course now, it is natural for all newspapers to feature this stuff because it is actually news. It is unusual and startling and it is by these things that our modern papers live and have their being.

Here is Leonard Kip Rhinelander. He of his own free will and with knowledge aforethought, marries a girl that is Negro. We say with knowledge aforethought because we do not believe that this young man lived in the midst of this family all of these years and yet received no hint that the blood of African was in her veins. We feel that he loved this girl or thought that he did or was infatuated with her. There was something about her that intrigued him and he put this something above race, social position and fortune.

He had probably made up his mind that there would be no suppressed desires in his young life; every desire must be satisfied even to the opportunity to enter into connubial bliss with a Negro woman.

And who shall say that he was not right so long as the woman was willing. Whose business is it? There are those who will say that such marriages are never successful; that neither party is wanted by those of the opposite race. But why should we worry so long as they are satisfied who have the sacrifice to make?

The crux of the whole matter is that they who make the howl do not themselves want this sort of marriage to be a success. They constitute themselves protectors of white womanhood or of black womanhood, or of the purity of the black race or of the white race, or of generations yet unborn and set out to raise all of the cain possible, so that one or the other of the married persons begins to think that possibly a mistake has been made.

There has never been a time, the time is not now, and the time will never come, when there will be no intimate mingling between white men and Negro women and Negro men and white women. This is not only true of this country it is true of the whole world. We have just learned that there are several thousands of children in the Philippines whose mothers are brown but whose fathers are white. There are mulattos in Africa, in the South Sea Islands, persons of mixed race in China and Japan, Mexico and South America. And above all there are hundreds of thousands of mulattos in the United States; land of the pure white.

Is it the desire of the fire eaters that white men and women shall not mingle with other races except in the way which means fornication, adultery and bastardy? Is it there Christian desire that the number of bastard children in the Philippines and elsewhere be increased? Is it there wish that white men seek out Negro women by stealth and by night? Will they be satisfied when Negro men consort with white women in ways that lead white husbands to apply for divorce, or which lead both persons to court charged with fornication? If this is what white America wants then on with the dance. Let fornication, adultery and bastardy abound. Let the welkin, of anti-marriage laws, lynching and ridicule, ring. For none of these things will and can prevail against it.

THE RHINELANDERS AND INTERMARRIAGE

The fundamental principle in the Rhinelander case, is that of intermarriage. Fortunately New York has not besmirched its code with an unnecessary inter-marriage law. Therefore, the case has some chance on its merits.

The Argus believes that there should be only one marriage and divorce law for all American citizens, based on the Bible and the Constitution of this country. That law would be broad and liberal. Love should be the fundamental guide for all marrigae laws. Love being the guide, cannot be legislated into or out of the human heart. Human nature would demand that it be let alone, permitting it to take its own course and consequences.

Jesus, speaking on the subject, said: "What therefore God hath joined together, let not man put asunder." According to that statement love is heaven born and God given. That being true, how can puny man assume such dangerous responsibilities by writing into the state or national statutes, saying who shall or who shall not marry?

Color, or race prejudice is the foundation for the sentiment in many states against inter-marriage. Race prejudice has really become the national idol. It is taking precedent over everything else in this nation. Therefore, as a result of this agitation, two sane human beings, if they happen to be of opposite races, cannot love and marry and live in peace in this supposed "land of the free and home of the brave," country of ours. The recent case of Mr. Jackson, a colored man and Miss Burns, a white girl of New Jersey is an outstanding example. They loved each other and went so far as to set the day for their marriage and secured the license for the same. Color prejudice stepped in and issued its dictum: "I am KING and you cannot marry without my approval and I therefore forbid it." On last reports they had not married. People who swear allegiance to Color Prejudice, cannot believe in their Bibles nor serve the true and living God.

Marriage is a personal contract between two persons and altho there are a number of states with laws prohibiting inter-marriage of Negroes and whites, those laws would not stand the Constitutional test before the Supreme Court at Washington.

During the 68th Congress, Senator Capper of Kansas, introduced a bill in the Senate, for the purpose of making a national inter-marriage law, forbidding Negroes and whites to marry anywhere in the Domain of the United States. It died in the Rules Committee. The new Senator from South Carolina, Cole Blease, recently announced that he favored a national law prohibiting the marriage of Negroes and whites. However, because these and other men may favor a national inter-marriage law, that does not make it right nor Constitutional.

We favor marriage on the basis of free moral agency; on the statement of Christ when He said: "What therefore God has joined together, let not man put asunder;" and on the Constitution of our liberty loving country, permitting nature to take its course with every sane man and woman selecting their mates according to the love unction of their hearts. By doing that many sad, wasted and nonproductive lives would bloom as the rose thru compatible and happy matrimony without the interference of Race prejudice laws.

Amalgamation—1925.

General.

SIXTEEN STATES PERMIT FREE RACIAL INTERMARRIAGE.

Editor The Advertiser:

Please allow me to call the attention of your readers to an article in the Literary Digest of March 7, by Dr. W. A. Plecker, on Virginia's law against marriages between white and black, and to quote three sentences from it:

"The states which now permit free intermarriages of the races, as listed in 'American Marriage Laws' are: Connecticut, District of Columbia, Illinois, Iowa, Kansas, Maine, Michigan, Massachusetts, Minnesota, New Hampshire New Jersey, New Mexico, New York, Ohio, Rhode Island, Pennsylvania, Vermont, Washington, Wisconsin, and Wyoming. The most urgent need is the speedy adoption by these states and the District of Columbia of a law forbidding the intermarriage of the white and colored races. * * Many scarcely know that the struggle which means the life or death of our civilization is now in progress and are giving it no thought."

One alarming feature is that some white people themselves seem exceedingly anxious to break down certain barriers, and that some others unthinkingly fail to see it. Not very many years ago, a certain Prof. Canfield, president of the National Educational Association, and his wife, were being entertained, during a meeting in Nashville, Tenn., in a private home, and were being shown many courtesies in the city. Yet that did not prevent her from writing back to a colored woman in the North some very uncomplimentary things of the South and its people, and among other things, she wrote that "she hoped that some day she might have the joy of looking down through some little hole in the sky on the spectacle of black heels on white Southern necks." So delicious was that anticipation to some others that a newspaper up there at once published it. The editor of a Nashville paper saw it, and reproduced it, while that association was still in session—and the Canfields at once departed.

As there are "parlor pinks" extolling the views and practices of the Russian Reds, so there are some doctrinaires (and doctrinairesses) who in certain "conferences" and in newspaper propaganda give utterance to statements that are as silly as they are deleterious to the best interests of both races, as but for space reasons here, some quotations would show.

There is a steady output of propaganda, some of it in the open—and with certain Northern colored "associations"—and some of it most insidious indeed, to try to break down the color line, and especially in the South, under the plea of "removing Southern prejudice" to "give the negro his full social, religious and political rights," and only last May the general conference of the Northern Methodist church, under the pressure of its large colored membership and colored officials, adopted by an overwhelming majority the express declaration that "We, the General Conference of the Methodist Episcopal Church, refuse to recognize as valid in church or state any discrimination on the basis of race or color." Those persons interested in Alabama's election laws and marriage laws, for instance, will find much food for thought right there. However, certain propagandists are trying to induce the Southern Methodists to "join forces" with that general conference in an unnecessary and very entangling alliance—with very grave political complications on the not distant horizon.

Let no one be misled by certain specious pleas of "Christian brotherhood" and by the objurgations hurled against our "disobedience to God," our "sinful prejudices," etc., if our Southern white Methodists do not consent to have—as they would have—negro officials and negro bishops in authority in the very highest councils of the proposed "united church."

May the Lord bless the colored people in their own church work, and let us remember that, not counting the vast number of colored Baptists and others, the African M. E. church has about 652,000 members, the A. M. E. Zion has 490,000, with bishops of both residing both north and south, and the Colored M. E. has about 339,000. All these nearly 1,500,000 have their own bishops and other church officers, are entirely content therewith, and their churches are prospering, as it is pleasing to observe. White men are not "over" their churches, and they are not "over" white men, women and children.

Yet some colored persons (and some white ones too, sad to say) are not content with that. Nothing will satisfy those but "mixing up" the two races, and those evidently would be ecstatically delighted if the white Southern Methodists were brought into a plan of "unification" which (in view of the plain words of that plan itself and certain facts in the case which cannot be kept hidden) no man truthfully can deny would place white and black lawmakers—men and women—on equal terms as voters in the proposed and absolutely compulsory "combined general conference," which plan would make negro bishops—just as truly as the white ones—"bishops of the united church without further action", and "consecrated as bishops of the whole church"; with all of them to "superintend the work of the church;" with not one word against negroes being a part of every "board" (such as missions, education, etc.) which might be established for the united church" and on the proposed "judicial council" with its very autocratic powers indeed.

The color line was settled in the South in sorrow of soul in the Stygian days of reconstruction. It was settled to preserve the integrity of the white race in view of the coming generations, and may God forbid that our Southern white people should ever be seduced by even the most adroit or most super-sanctimonious pleaders into taking any steps whatever that would tend to break down the bulwarks established against such hybridized, mongrelized monstrosity as can be found in Hayti, Cuba and certain Central and South American countries today.

Those who are contending—and will ever contend, be you well assured—for an All-White church government for Southern white Methodists owe no apology to anybody beneath the canopy of heaven for opposing that sickly sentimentalism or misguided "philanthropy" which—despite certain delusive declaimers and various evasive disclaimers—would tend to break down some of the most sacred Southern traditions.

Too much is at stake in the future.

Chipley, Fla. JAS. M. GLENN.

BRUCE REITERATES RACE ISSUE STAND

Junior Maryland Senator Wants It Known He Is Opposed To Race Mixture

CARTER GLASS ANSWERED

Virginia Senator Told How Negroes Are Banned From South's Colleges

Washington, D. C.—There isn't any doubt in the minds of the United States senators where William Cabell Bruce, Democrat, junior senator of Maryland, stands on the race issue.

Senator Bruce reiterated his views last week when the Senate had before it the measure appropriating $370,000 for a new Howard University medical building.

Objection was raised to the appropriation by Senators Carter Glass, Democrat, Virginia, and Senator Overman, Democrat, of North Carolina. Senator Glass was surprised when a southerner like Senator Bruce arose to defend the appropriation. Senator Bruce said by way of reply that he voted for every Howard University appropriation and would vote for the one then before the Senate. He added:

"There is nobody in the United States who believes more completely than I do in drawing a hard and fast line of social distinction between the Negro and the white race; and I am not moved in the slightest degree by any political considerations, because in the State of Maryland only a handful of Negroes, if any, so far as I know, ever vote the Democratic ticket.

Owe Race Duty

"I say, however, that we have this race on our hands; we owe them a duty; and it is entirely in keeping with the policy of the Government for years back to make an appropriation of this kind. I feel, therefore, that every legitimate opportunity ought to be given to the Negro to make a man of himself, and to make an educated man of himself, too.

"Everybody knows that if a Negro in this part of the world goes into a dental or medical office he is not welcomed or warmly welcomed and that here he lacks to a very great degree opportunities for acquiring professional training and experience. Now, we must have some fixed policy about the Negro. None of us expects him to be exterminated.

Won't Die Out

"As I say, Mr. President, nobody expects the Negro in this country to die out. Nobody expects him to be exterminated. Nobody expects to see him blended by intermarriage with the white race. The only true policy with reference to the races in the United States is the policy that has been pursued now for many years, of carrying them along on parallel but never converging lines; and the correlative of that is that the Negro should be awarded the full measure of equal and just treatment so far as his ability to acquire education and earn a living for himself is concerned.

"I have voted for every one of the recent appropriations for Howard University, and I propose to vote for this one, too."

Carter Glass Angry

Thoroughly angered by this time Senator Glass suggested that the body simply passed the matter because they, "Howard University were darkies." Senator Bruce replied:

"If the white people of the District of Columbia were in need of Government assistance in the same way, I should be in favor of giving it to them; but we know that every institution in this part of the country where professional or technical skill can be acquired is open to the white race, but is not open to the Negro. So I feel that there ought to be one place where the Negro can acquire a professional education, whether it be dental or medical or legal."

RACE AMALGAMATION.

Amalgamating race of itself does not tend to wipe out the groups involved. There may be such wiping out, but it is the result of social and political processes and not of processes biological. Such is the conclusion of Prof. W. E. Castle of Harvard.

James O'Donnell Bennett reports Assistant Secretary of the Interior Goodwin as saying now in the United States 345,000 Indians, of whom 162,000 are full bloods and 183,000 are mixed bloods. The Indians are now increasing in numbers. Their birth rates are higher than their death rates. Speaking generally, the increase is among the mixed breeds, the fullbloods being on the decrease. As an exception to the last statement, he mentions one tribe of fullbloods in Southern Arizona that is increasing.

This report is in accord with the principles laid down by Castle, who says the social and political taboo on marriages between Indians and whites does not operate as it does between whites and blacks in all parts of the country and between whites and yellows on the Pacific slope especially. The bulk of Dr. Castle's article in the Journal of Heredity deals with the whites and blacks.

He quotes Wilcox as saying negroes are not holding their own numerically in the United States. In the first census, that of 1790, there was one black man for every five whites. In the last census the proportion was one for every ten. The whites are increasing because of an excess of births over deaths and also because of an excess of immigration over emigration. The black birth rate is now no higher, or little higher, than the black death rate.

The race consciousness of the blacks has extended to political and social fields, but not to biological. They have done very little to decrease their death rate. They have nothing similar to the Canadian French movement to gain power by increasing their birth rate.

Castle reports on mulattoes as distinguished from blacks. He says that the mulattoes are brainier than the pure blacks. They are on a higher social status. They secure economic opportunity easier than the pure blacks. As a rule, they hold themselves somewhat aloof from the black. They do not marry with them. They have a low birth rate. Probably their birth rate is lower than their death rate (counting pure bloods and mixtures of blacks) who have a birth rate higher than their death rate are the pure blacks in the south.

The prediction is made that the mulattoes will form a separate portion of the black race. Its ratio to the whole black race will be a diminishing one. However, they will not disappear for a long time, if ever.

Dr. Castle wrote the article in reply to one by Nijen, who had attempted to show statistically that the amalgamated races have an enormous disproportion of the tuberculosis, drunkenness, theft, and other social evils. Castle says that may be true, but if so it is the result of political and social, rather than biologic cause. The halfbreeds are very apt to be the offspring of drunken parents who are social outcasts. Furthermore, mixed breeds are apt to be socially shunned by the people of both the parent stocks.

RACIAL INTERMARRYING

From time back as far as we can remember forces both social and legal have been at work in an effort to curb what many were inclined to term a tendency toward racial intermingling and intermarriage, due to several marriages o white women by Negro men which came to light. While many such marriages were formed in certain sections of the north, east and west, the barrage of criticism seemed to have been directed on the unions where the Negro man and the white woman were the contracting parties.

Now just about the time when both races were about to conclude that their efforts to convince Negro men that as a usual thing, intermarrying was thoroughly impracticable, was bearing fruit, another version of the problem arises and to a much more serious degree, in that prominent young men of some of the country's leading white families are drawing young colored women into their clutches through the avenue of matrimony. Tennessee News

First it was the Rhinelander boy who wooed and married a beautiful young colored woman in New York state, only to yield to the implorings of his parents and friends and seek an annulment of the marriage, too, in the face of the delicate condition of the young woman. Then when a Minnesota father discovered that his son of wealth had showered his affection on a dusky maid to the extent that he was willing to defy all custom and seek a legal comingling, a howl of protests which came near frightening him out of his wits were directed that caused him to appeal to the courts for relief after he had slept in the home of the young woman for several weeks. 2-5-22

Later, we find Harry Faison—not of the north, east or west, but of the bourbon south—becoming so thoroughly enamoured with a dusky maid of the mediocre class to the extent that he accompanies her to the clerk's office for a marriage license, represents himself as being a member of the colored race, answers the questions which the minister who performed the ceremony asked in an intelligent manner and proceeded happily to the home of his dusky bride, there to remain until discovered by his parents who immediately represented him to the courts as being irresponsible, insane and intoxicated, and not responsible for his acts.

In most of the instances the poor woman is left to suffer. She has been offered only the cold and filthy lucre for a warm love that burned so intensely as to break down traditions and customs and it appears that most of the courts are willing to grant the relief the men seek.

The question arises, what is to become of us. It is now time for some of our law makers to introduce a law that will fit such crimes and more of a punishment than the mere paying of dollars be meted out.

Digest Becomes a Sewer

Be it said that thousands of readers look to The Literary Digest for a wholesome and profitable "digest" of news worth while, and of opinions sound and constructive. For the most part, every reader of The Literary Digest holds for it a peculiar respect and admiration.

We are unable, however, to resist the impression that our favored Digest fell from its proud position when it carried the recent "wolf cry" from "the gentleman" from Virginia who fears the Caucasians of the United States will become mulattoes.

Indeed, the writer from Virginia manifests more than a passing fear. He is simply worried over the question of natural selection. His worry so eclipses his vision that he forgets even the origin of Mulattoes. He forgets that there now courses through the veins of mulattoes the race proud and Bourbon blood of the Harrells, the Lees, the Butlers, the Slaughters, the Marions and Montagues. The first sins were committed by slave holders who violated their slave women and their daughters who happened to be comely enough to earn a place in the "Great House." There are four million mulattoes in this country today. There are a few Negroes married to white women honorably, but there are thousands of white fathers who are now ashamed of the black women who, for lack of protection, became shameful mothers of an illegitimate offspring. These white fathers are even ashamed of their comely mulatto children,—nay, more than ashamed,—they are afraid of them.

We recall a few instances where the law of selection went to the discard when met by natural charm and physical beauty. We refer to the recent Rhinelander episode, to say nothing of the case of the son of a Congressman,—young Faison. It is even admitted that the wife of Napoleon was a product of the West Indies with Creole admixture. Nor can we forget Hannah Elias and millionaire Platt of New York.

The "gentleman from Virginia" is afraid the Nordics will intermarry with mulattoes. This is an admission of his weakness. If he needs a law to safeguard him against the law of natural selection, we have but to remind him that his forefathers made their racial selections in spite of law, society, morals and decency. The gentleman is in need of a transfusion of some kind to strengthen his race.

But he cries, the Mulattoes "pass for white" among white people. What kind of reasoning can be employed for such an argument? The Chinaman passes for a Chinaman, a Jap for a Jap, when among white peoples. A Greek passes for a Greek and an Indian for an Indian. Why is it that a Negro can not pass for a Negro, and a Mulatto to pass for a Mulatto without being charged with trying "to pass" for white? Why say "white" rather than some other race more nearly the color of the person "passing"?

We hope the gentleman from Virginia will engage himself actively in a cause dedicated to an improvement of the white men of the country who seek to tell their women whom they shall have as husbands and paramours while they themselves, mere man, run the gauntlet in search of any and every kind of female with whom to consort. The poor fellow!

The Literary Digest tends itself to a filthy process when it carries such flagrant propaganda.

Charges Her Husband Has Negro Blood; Seeks Divorce

The states of New York, Minnesota and the District of Columbia furnished real thrills to the sensation lovers during recent months when white men of wealth appeared before the courts there in an effort to have their marriages annulled due to, as they claimed, having discovered that their spouses had Negro blood coursing through their veins. However, the cases of "Kip" Rhinelander and the other two men who adopted such courses, after wooing and wedding the young women do not hold a light in the way of producing sensation in affairs matrimonial as compared to that sprung by Mrs. Margie Ivins, a white woman resident of Knox County, who filed a bill for divorce in circuit court on Wednesday in which she declares that she was married to Joe Ivins 48 years ago and they parted on their wedding day because she was led to believe that he possessed Negro blood.

According to the bill, the plaintiff seeking the divorce thought the man she was marrying was just extremely dark skinned. Immediately after the ceremony, so the bill states, a reliable citizen informed her that her husband lived with him since.

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Amalgamation - 1925

New Jersey

N. Y. EVENING WORLD
NOVEMBER 6, 1925

Contractor Getting License to Marry White Girl Admits He Is Part Negro

Young Woman Ready to Wed Him Despite Her Parent's Opposition

William E. Jackson, thirty-four, a graduate of Columbia University and for two years a member of its football team, walked into the Marriage License Bureau in the Municipal Building Wednesday with Miss Helen Burns of No. 16 Walnut Terrace, Bloomfield, N. J., his bride-to-be, and startled the clerks by saying:

"My mother is part Negro. Her father was white, but her mother was black. Does that make me a Negro? I've always passed as a white man, but I don't know just what to say to this question."

Assistant Corporation Counsel Tarbox ruled that he was a Negro, and the license was granted.

Yesterday Miss Burns's parents, Mr. and Mrs. Peter Burns, learned Jackson was of Negro blood. They protested violently against their daughter's projected marriage.

The daughter was unshaken in her determination to marry.

"I want to marry him," she told a reporter last night. "I got tired of going around with cake-eaters and sheiks. They're all a silly bunch of fools. He is a fine man, gentlemanly and courteous, and he thinks of worth while things. I didn't want my mother to know he was a Negro, but the fact that she does won't stop me."

Jackson, who is head of the Montclair Construction Company, lives at No. 18 Lexington Avenue, Montclair, N. J. On his application for a marriage license he said he was born in New York City, the son of Andrew and Bessie Bacon Jackson. His father, he said, was born in Ireland and came to this country forty-two years ago. He was divorced from his first wife, Hilda, in Philadelphia in 1922 on ground of cruel treatment, he said.

Last night he added that his father is a banker in Brooklyn and that one of his uncles is a Judge in Dublin. Before going to Columbia he was at Lincoln College, a Negro institution in Pennsylvania. In the house in which he lives are two Negro families.

"I am a Negro," he said to a reporter last night, "although for many years I have passed in white circles as a white man. I met Miss Burns a year ago."

He fell in love with her, he said, but was not sure she should marry him. He showed a letter he had written to her advancing objections, chief of which were that she was a Catholic and that he was a Negro. If she married him, the letter said, she must marry him as a Negro.

When they went to get the license, Miss Burns urged him to say he was white, she said last night. But he refused.

UPHOLDS RACE

Photo by International.

WILLIAM E. JACKSON

Residents of Montclair, N. J., were in a furore when they heard of the impending marriage between William E. Jackson, Columbia university graduate and well-to-do realtor, and the beautiful Miss Helen Burns (white), daughter of an aristocratic family in that city. Jackson, who is wealthy, had courted the girl for several months and never denied his racial identity. The couple has planned a trip abroad for their honeymoon.

"Colored Wife Got Divorce"—Jackson

NEWARK N. J. NEWS
NOVEMBER 10, 1925

Statement of Montclair Man Who Sought to Wed Bloomfield White Girl.

Has No Plans in Present Case

William E. Jackson, colored, of 18 Lexington avenue, Montclair, who planned to marry a Bloomfield white girl, said this morning that he was divorced by a colored wife in Philadelphia on July 3, 1922, on the grounds of cruelty.

They had two children who have been adopted by the father of his former wife, Jackson said, and his wife changed her name legally to Johnson after the divorce was granted.

Jackson declined to say whether he would still try to marry the Bloomfield girl.

"I have no plans," he said, "I will go on working. The discussion over

William E. Jackson

my intended marriage and the course events have taken has proved a grievous disappointment to me. And, in my philosophy, the way to get over disappointment and trouble is to work hard."

"Would Give Life for Her."

In a statement contradicting a New York newspaper's story, Jackson denied that Helen Burns, the Bloomfield girl, had said she was "tired of cake eaters and sheiks who were a bunch of silly fools."

"These words never came from the lips of dear, innocent Helen," declared Jackson. "I was present when the reporter who wrote the statement questioned her at her home. In our conversations Helen has always stated to me that she regretted to leave Bloomfield, the town of her birth, as she would miss her many friends and relatives she loves so well.

"For her parents I am deeply sorry; for Helen my heart does nothing but ache and ache. If my life would mend her heart I would gladly give it."

Miss Burns, who lives at 16 Walnut terract, Bloomfield, is ill at her home. The marriage plans will not be carried out, according to her mother, Mrs. Peter Burns.

Jackson and Miss Burns in New York City last Wednesday secured a marriage license. Jackson said in the application that his maternal grandmother was colored and Corporation Counsel Tarbox ruled that he was a negro.

Conflicting statements were made at the Burns home after the girl returned and revealed her plans to her family. Mr. and Mrs. Burns refused their permission for the union, but Miss Burns then declared she would go through with the marriage. The latest announcement seems to show that she has given up the idea.

Jackson had endeavored to secure a divorce in this state, he said, but the case progressed no further than securing a citation and order of publication.

Jackson says he has a "souvenir," the charred remnants of the cross burned in front of his home Friday night. He is treasurer and general manager of the Montclair Construction Company.

WEDDING OF GIRL AND NEGRO PUT OFF BY HER FATHER

BROOKLYN N. Y. EAGLE
NOVEMBER 8, 1925

Montclair, N. J., Nov. 7 (AP)—The wedding of Helen Burns, Bloomfield telephone operator, and William E. Jackson, Montclair contractor, who said he had negro blood in his veins when application was made for a marriage license, in New York last Wednesday, did not take place today. Instead, the father of the girl, Peter Burns, stated the wedding never would take place and that he had notified Jackson to that effect.

It was also said today that Miss Burns had changed her mind concerning her marriage and that she was anxious her engagement to Jackson should be ended.

Miss Burns is 20 years old, and when she first learned Jackson had negro blood she expressed determination to go through with the ceremony. Jackson is a graduate of Columbia University.

NEW YORK CITY WORLD
NOVEMBER 7, 1925

NEGROES AROUSED BY MIXED WEDDING

Question Authority to Determine Whether William E. Jackson Is "Colored"

MARRIAGE PLANS GO ON

Parents of White Girl, It Is Said, Won't Interfere

While Negro editors, educators and ministers yesterday disputed the legal right of Assistant Corporation Counsel Tarbox to define the exact point where a man with Negro blood may be termed white or colored, William E. Jackson, thirty-four, Columbia graduate and a member of its football team in 1922, and his Irish Catholic fiancee, Miss Helen Burns, twenty, No. 16 Walnut Terrace, Bloomfield, N. J., went on with their preparations for marriage to-day in the chapel of the Municipal Building.

The girl's parents, Mr. and Mrs. Peter Burns of the same address, have agreed not to interfere with the marriage, it was said at the home yesterday.

The fact that Jackson's mother is part Negro was revealed to the girl's parents Thursday when the pair appeared at the Marriage License Bureau in the Municipal Building. Over Jackson's contention that he was at least seven-eighths Irish, Assistant Corporation Counsel Tarbox ruled he would have to describe himself in the license application as "colored." Mr. Tarbox made this ruling when asked for a decision by Assistant Clerk Gannon, who had charge of the pair at the bureau.

Met First at Dance

Jackson said he refused to try to pass himself off as a white man, even when Miss Burns begged him to do so.

He met his intended bride at a dance in Orange, N. J., where her father is a field agent for the Prudential Life Insurance Company. Miss Burns said she urged him to say he was white because she did not want her parents to find out he was not.

Commenting on the affair yesterday, James Weldon Johnson, Secretary of the National Association for the Advancement of Colored People, said:

"I consider the action of Mr. Jackson in not being ashamed of the fact that he has some colored blood in his veins, and of not attempting to hide it, decidedly manly and honorable. It is also a matter of common sense for him to have the young lady whom he is to marry know this before their marriage, rather than to have it come to her indirectly afterward.

"Upon the action of the Assistant Corporation Counsel in making a decision whether Mr. Jackson was white or colored, I would not care to comment too emphatically until I know more fully what scope of authority and jurisdiction the Corporation Counsel's office has in such matters.

Authority Questioned

"But I know of no law or even decision in New York State which defines whether a man is colored or white. It seems probable to me that the Corporation Counsel's office exceeded any authority it has in law in making a declaration on the race of Mr. Jackson. This presents a very interesting legal question."

Dr. W. E. B. Dubois, editor of the Crisis, a well-known Negro periodical, said:

"I see the whole question of Jackson's color as the stupid prejudice of people who should know better. If I were one-eighth Jew, nobody would insist that I declare myself a Jew. The Semitic people, however, are almost as distinct from the Aryan race as the Negro."

The Rev. A. Clayton Powell, pastor of the Abyssinian Baptist Church in West 138th Street, praised Jackson's honesty and straightforwardness. Of his proposal to marry a white girl he was sceptical.

NEW YORK CITY NEWS
NOVEMBER 8, 1925

GIRL REFUSES TO WED COLORED COLLEGE MAN

Love of Family Triumphs License Useless.

Helen Burns, 20, the girl who promised herself as the bride of a colored man, is not going to marry him.

William E. Jackson

She loves her mother and her family more than she loves the college man who wooed her as the son of a Spanish mother. She spent nearly twenty-four hours weighing the problem—and yesterday she promised her mother she would not become the bride of William E. Jackson.

The girl had left home early Friday. A block away she had met the man who had admitted he was colored when he went to get a wedding license. For two hours she heard Jackson's plans. Then she went off by herself and spent the rest of the day and a large part of the evening in New York.

Gives Her Promise.

At midnight, having made her decision, she went home to 16 Walnut terrace, Bloomfield, N. J., and told Mrs. Peter E. Burns.

"Helen has promised," Mrs Burns said yesterday.

So Jackson, the Columbia graduate who said he had always posed successfully as a white man, although all Montclair, N. J., seemingly knew him as one of the leaders of its comfortable colored colony, went to Cranford, N. J., yesterday to finish one of the houses he is building.

Yesterday the suspicion and watchfulness of the colored settlement near Lexington ave., Montclair, had vanished.

Events Watched.

There had been no outbreak of feeling. But both Montclair and Bloomfield had observed developments of the siuation carefully.

Jackson's friends were ready to talk. It was learned he had built four houses in Montclair and sold them to colored persons. It was learned, too, that the two families who live in the new home he has constructed at 18 Lexington ave. are colored.

Jackson's own mother lives in Montclair. She is colored. He has a divorced wife and two children, regarded as colored, living in South Carolina. The divorce was obtained in Philadelphia in 1922.

Wedding of Wm. E. Jackson and White New Jersey Girl Probably Deferred

Marriage License Procured Last Week, But It Is Not Known Whether Ceremony Has Been Performed

Whether William E. Jackson, 18 Lexington avenue, Montclair, head of a holeclair construction company, has married Helen Burns, white, 20 years old, who is a telephone operator, is the question of the greatest discussion throughout New Jersey.

When the couple appeared at the Marriage License Bureau in the Municipal Building here, Assistant Corporation Counsel Tarbox ruled that Jackson was a Negro. In spite of the plea of his fiancee, Jackson would not dem it.

Efforts to prevent the couple from marrying were made by Jackson's brother, who is a cafe owner in Harlem, and the girl's parents. The Ku Klux Klan has also been active. A big cross was burned Thursday night on the contractor's lawn. Whether the couple will yield to the protest is an unsolved question. Neither has been seen since Thursday.

That Jackson was recently divorced from a first wife, by whom it is said he has two children, has been reported to be true.

James Weldon Johnson, executive secretary of the N. A. A. C. P., and Dr. W. E. B. Du Bois, editor of the Crisis, issued a public statement questioning the authority of the Assistant Corporation Counsel to determine the difference between races. Commenting on the situation, Mr. Johnson said.

"I consider the action of Mr. Jackson in not being ashamed of the fact that he has some colored blood in his veins, and of not attempting to hide it, decidedly manly and honorable. It is also a matter of common-sense for him to have the young lady whom he is to marry know this before their marriage, rather than to have it come to her indirectly afterward.

"Upon the action of the Assistant Corporation Counsel in making a decision whether Mr. Jackson was white or colored, I would not care to comment too emphatically until I know more fully what scope of authority and jurisdiction the Corporation Counsel's office has in such matters.

"But I know of no law or even decision in New York State which defines whether a man is colored or white. It seems probable to me that the Corporation Counsel's office exceeded any authority it has in law in making a declaration on the race of Mr. Jackson. This presents a very interesting legal question."

Dr. Du Bois said:

"I see the whole question of Jackson's color as the stupid prejudice of people who should know better. If I were one-eighth Jew, nobody would insist that I declare myself a Jew. The Semitic people, however, are almost as distinct from the Aryan race as the Negro."

Jackson is a graduate of Columbia University, where he played on the football team. Previously he attended Lincoln University. He and Miss Burns met for the first time at a dance.

WHAT'S WRONG HERE?

"We didn't know Jackson was a Negro. We thought he was Spanish. O, God, don't let my little girl marry a Negro!"

That was a mother's prayer—a white mother in New Jersey. She had just been told by her daughter that she was tired of "cake-eaters" and had determined to marry William E. Jackson, Columbia university graduate, a football star and a MAN who "thinks of worth-while things."

This mother didn't want her daughter to marry Jackson because he admitted that he wasn't white, although, according to her own statement, she could not tell his racial identity by looking at him. The fact that he refused to marry under false colors provided the white mother with material for an agonized prayer, "O, God, don't let my little girl marry a Negro."

We wonder if this woman sought out the reason as to why she did not know Jackson was a Negro? If she had she would have been a little careful of the statement she so glibly cried out to the heavens. She would have realized that no full-blooded African Negro could have been mistaken for a Spaniard and that somewhere in Jackson's ancestral line there has been an infusion of blood supplied by some one from her race. She should have thought of these things—and then hung her head in shame—not for Jackson, but for her own people.

And she should be proud to have her daughter marry a man of Jackson's caliber. Certainly, he is carrying out his intentions more honorably than are thousands of the men of her race who become fathers to nameless, raceless children in this country every year!

Over in New York across the way they are trying to separate Alice Beatrice Rhinelander from her husband, Leonard Kip Rhinelander, because, as Rhinelander's attorney puts it, she allowed him to believe she was white. Says the high-salaried lawyer:

"Young Rhinelander did not object to giving up his 'high social position' and his friends in marrying Miss Jones, but he could not forgive the fact that she was of Negro blood."

Let us bow our heads in pity for poor, deluded Rhinelander. Heir to one of the largest estates in New York, a capital prize for any one of the "400" debutantes of Manhattan, one of the most sought after young men in the East, he allowed himself to be inveigled into a marriage with a woman whom he didn't know. He even courted her for more than three years, but he didn't know of her racial identity, and so he finds it necessary to seek legal assistance to untangle himself. Even great wealth doesn't seem to be a protection against dumbness!

This case and the affair in New Jersey are fine examples of the trend of American sentiment—and they are fair indicators that ordinary decency in white society is almost a thing unknown.

Amalgamation - 1925. I

Georgia.

BILL WOULD KEEP NORDIC BLOOD PURE

Georgia Man Gets Late Start on Job

Atlanta, Ga.—A bill which the originator declares, will guard against the amalgamation of the races in the state of Georgia and uphold the sacred purity of the white race will be presented in the lower house of the Georgia assembly by Representative J. C. Davis, recently elected representative of DeKalb county. The measure, which will be copied after Virginia's plan for the preservation of racial integrity, will prevent the intermarriage or mingling of white and other races, especially in the case of near whites, who have less than one-eighth of mulatto blood.

The measure reads:

1. That the term "white person" shall apply only to a person who has no trace whatever of any other blood than Caucasian.

2. That the state registrar of vital statistics prepare a form whereon the racial composition of any individual as Caucasian, Negro, Mongolian, Indian, Malay, or any mixture thereof, or any other non-Caucasic strains, may be certified by such individual, which form shall be known as a registration certificate. Any person whose birth is not now registered may apply to the local registrar in his or her district and present satisfactory proof, and be registered under the terms of the act.

3. Provides that it shall be obligatory for all births occurring after the passage of this bill to be registered in accordance with the terms of the bill, and a permanent record of such registrations to be kept.

4. Provides that any marriage between a white person and a person of either of the other races mentioned in section 2 shall be unlawful and void.

5. Provides that it shall be unlawful for an officer to issue license for any marriage prohibited by this act, and for an officer or person to celebrate or solemnize any marriage prohibited by this act.

6. Provides that no residents of this state whose marriage is prohibited by this act may avoid the provisions of this act by going outside of this state to intermarry and returning to this state to reside.

7. Requires that all applicants for marriage license shall in the application give complete information as to names of parents, race and place of birth, and no marriage license shall issue until investigation is made by the issuing official.

8. Make it a felony for any person to wilfully and knowingly make a registration certificate or application for marriage license false as to color or race.

FEARS RACIAL INTEGRITY WILL BE STIFLED

The Georgia representative expresses dire fear at the appalling situation which threatens to stifle the integrity of the white race and to produce an "inferior" people by miscegenation.

"When I realize," Mr. Davis points out, "that a white race and a black race living side by side in Egypt completely disappeared by amalgamation and left in their stead an inferior mongrel race, and that the same result has occurred in India, Mexico, the West Indies, Cuba and most of the South American countries, and that not one instance is recorded in the history of the world where a white race and a black race have lived 'together where there was complete amalgamation and a mongrel race has not resulted; and when I unwillingly consider the alarming distance that has been traveled toward amalgamation by the two races in America I am convinced beyond any possibility of doubt that we must employ more effective means to prevent amalgamation of the races than have herstofore been employed."

DENOUNCES STATES ALLOWING FREE INTERMIXTURE

Pityingly, he outlines the danger into which America is about to cast herself by allowing her races to amalgamate. Frantically he flees the melting pot, which will not serve to make a finer and more brilliant alloy but a cheaper material. Loudly and firmly the representative denounces those states which allow free intermixture by law.

Even Georgia's laws against amalgamation are weak, Davis believes, in that very light-skinned mulattoes can make their way into white society. Davis attributes the laxness of the laws dealing with such an important and significant part of national life to be the fault of the present generation, and that this generation will be responsible for the conditions imposed upon the succeeding ones. Representative Davis continues:

"We have it in our power to preserve and strengthen those barriers, or to permit them to fall into decay. The complexion of the future American will be chargeable solely to us.

"What have we done with our inheritance in 149 years? We find that in that time we have given away a one-tenth undivided interest in this originally white government to 12,000,000 Negroes and mulattoes; we have given away another portion of it to unnumbered millions of Japanese; another portion to Chinese, and other portions to Greeks, Italians, Syrans, Filipinos, Hawaiians, Africans, West Indians and other races and nationalities. We further find that today the black has the same legal right to breed with the white as he has with the black under the United States Constitution and laws, and that he has the same right to breed with the white as the white has to breed with the white, and not only has the right to do it, but is actually doing it every time the sun rises and sets under the sanction of the law in 20 states in the Union, which comrises nearly half the territory of the entire country.

"The 20 states which permit free intermarriage between whites and blacks are, as listed in 'American Marriage Laws,' Russell Sage foundation, New York, 1919: Connecticut, District of Columbia, Illinois Iowa, Kansas, Maine, Michigan, Massachusetts, Minnesota, New Hampshire, New Jersey, New Mexico, New York, Ohio, Rhode Island, Pennsylvania, Vermont, Washington, Wisconsin and Wyoming.

"Illegal racial amalgamation is going on in Georgia at an alarming rate. There are many Georgia-born mulattoes whose complexion is as white as any Caucasian, and who may pass for white whenever and wherever they choose to do so. This question must be considered while something may let be done about it. The western and Pacific states did not realize the menace of Japanese immigration until the situation had reached an almost uncontrollable state. By heroic measures and almost at the risk of precipitating war they checked future immigration; but they still have on their hands the millions who came before they woke up. How much better it would have been if they had taken the same action 50 years earlier.

MINNESOTA CLUB ENCOURAGES MISCEGENATION

"In the lifetime of some now living we may expect the present 12,000,000 Colored population to increase to 20,000,000 or possibly 30,000,000, and perhaps to 100,000,000 during the next century, to say nothing of the prolific Mongolians who are already firmly established upon our western coast.

"I quote the following from another portion of this booklet:

"'Dr. Frederick L. Hoffman, in "Eugenics in Race and State," volume 2, quotes Prof. A. E. Jenks of the University of Minnesota, who, with an assistant, made a study of the racial intermixture by marriage in St. Paul and Minneapolis. Prof. Jenks, describing a club, says: "This club is known as the "Manassas club' and has about 200 members in the Twin Cities, its only rule for eligibility being that the Negro seeking admission have a white wife."

"'The only objection raised to this horrible situation,' says Prof. Jenks, 'is raised by the black women, whose chief objection is that such marriages deprive a black girl of the opportunity of marrying a worthy black man.'

"How we may handle the problem of near-white mulattoes born in other states and migrating to this state is a problem yet to be solved, and one that cannot be solved without the co-operation of other states.'

Tells Why Colored People Oppose Anti-Intermarriage Laws

Commenting upon the victory won in Michigan by the National Association for the Advancement of Colored People against a legal anti-intermarriage bill, the Louisville, Kentucky News, of May 30th prints the following editorial telling why colored people oppose such laws:

WHY WE ARE AGAINST ANY INTERMARRIAGE LAWS

Whenever colored people oppose anti-intermarriage laws, as they did in Michigan last month, the claim is made they want, "social equality," whatever that is. But the truth is colored men want to see their women protected.

It is common knowledge that colored women are easy subjects for white men. If they, the colored women, "fall" for white men's approaches, so well and so good. If they resent them, if they feel indignant and outraged, there is no defense and little or no protection. But if a colored man ventures across the color line there's a great hubbub both on his side of the line and on the other side—the white side. In other words they say since Lincoln Emancipation Proclamation there are only two kinds of slaves—the white woman and the black man. But getting back to our text:

John Hughes, a white man in Lexington, takes advantage of a colored girl. He has a son by her and in his old age a sense of pride, or decency, or honor, or whatever you may call it, seizes him, and as he dies he leaves to the outraged colored woman and her son his wealth.

But money is greater, in the sight of his white relatives, than honor of his name, so they contest his will. The fight waxes bitter, every skeleton is brought out of the closet. He is shown up as a sensuous brute. He is paraded before the world as a man without honor, who would betray a Negro slave girl to satisfy a passing fancy—he, a member of the superior race, a Nordic, if you please. But what care the fine relatives? $100,000 are at stake. A white girl betrayed has refuge in the courts. She has defense and protection. But the colored girl has none. Is there any reason why colored people should not oppose anti-intermarriage laws? The colored woman is the prey of the beasts of her own race and the beasts of the "superior" race. We give credit to the jury of white men that upheld Hughes' will in favor of the colored mother and her son, and way down in our hearts we try to give some credit to Hughes for trying to make amends for the sin of his youth in betraying a defenseless negro slave girl and his Negro son.

LEGISLATING PURITY

Bill to Ban Race Amalgamation to Safe Guard White Race

Atlanta, Ga. June 20.—Representative-elect J. C. Davis, of De Kalb county, prominent Atlanta attorney and president of the Atlanta Lawyers association, has been making a study of the law recently enacted by the general assembly of Virginia, and other states, which seeks to preserve the integrity of the white race by preventing intermarriage where any trace of racial intermixture exists.

The bill will be introduced by Mr. Davis soon after the general assembly meets on Wednesday.

The measure provides:

1. That the term "White Person" shall apply only to a person who has no trace whatsoever of any other blood than Caucasian.

Races are Defined.

2. That the State Bureau of Vital Statistics prepare a form whereon the racial composition of any individual, as Caucasian, Negro, Mongolian, Indian, Malay or any mixture thereof, or any other non-Caucasic strains, may be certified by such individual, which form shall be known as a registration certificate. Any person whose birth is not now registered may apply to the local registrar in his or her district and present satsfactory proof, and be registered under the terms of the act.

3. Provides that it shall be obligatory for all births occuring after the passage of this bill to be registered in accordance with the terms of the bill, and a permanent record of such registrations to be kept.

4. Provides that any marriage between a white person and a person of either of the other races mentioned in section 2 shall be unlawful and void.

5. Provides that it shall be unlawful for an officer to issue license for any marriage prohibited by this act, and for an officer or person to celebrate or solemnize any marriage prohibited by this act.

6. Provides that no residents of this state whose marriage is prohibited by this act may avoid the provisions of this act by going outside of this state to intermarry and returning to this state to reside.

7. Requires that all applicants for marriage license shall in the application give complete information as to names of parents, race, and place of birth, and no marriage license shall issue until investigation is made by the issuing official.

8. Make it a felony for any person to wilfully and knowingly make a registration certificate or application for marriage license false as to color or race.

Purpose of the Bill

"When I realize," Mr. Davis points out, "that a white race and a black race living side by side in Egypt completely disappeared by amalgamation and left in their stead an inferior mongrel race, and that the same result has occurred in India, Mexico, the West Indies, Cuba and most of the South American countries, and that not one instance is recorded in the history of the world where a white race and a black race have lived together and a black race where there was complete amalgamation and a mongrel race his not resulted; and when I unwillingly consider the alarming distance that has been traveled toward amalgamation by the two races in America, I am convinced beyond any possibility of doubt that we must employ more effective means to prevent amalgamation of the races than have heretofore been employed.

"America is a young nation in comparison with other nations of the world. Our national existence has been so short that we do not yet know whether we are a permanent nation or not; we have no definite or permanent policies, but we are in the midst of experimentation. The policies that were established by the founders of the nation as its definite and permanent policies, have nearly all been changed by this and the last generation.

"The United States assumed its place among the nations of the world only 149 years ago, distinguished in many particulars from other governments and its career was begun as a white nation. The foundation for [illegible] home of the white race was laid firmly and solidly by statesmen whose wisdom and foresight has never been surpassed. We of this generation claim no credit for being white. We had nothing to do with it. The credit belongs to our ancestors, who made it possible by erecting barriers against racial amalgamation.

Places Responsibility

"We have it in our power to preserve and strengthen those barriers, or to permit them to fall into decay. The complexion of the future American will be chargeable solely to us.

"What have we done with our inheritance in a hundred and forty nine years? We find that in that time we have given away a one tenth undivided interest in this originally white government to twelve million Negroes and mulattoes; we have given away another portion of it to unnumbered millions of Japanese; another portion to Chinese; and other portions to Greeks, Italians, Syrians, Filipinos, Hawaiians, Africans, West Indians, and other races and nationalities. We further find that today the black has completely disappeared by amalgamation in twenty states in the union, which comprises nearly half the territory of the entire country. The twenty states which permit free intermarrying between whites and blacks are, as listed, Connecticut, District of Columbia, Illinois, Iowa, Kansas, Maine, Michigan Massachusetts, Minnesota, New Hampshire, New Jersey, New Mexico, New York, Ohio, Rhode Island, Pennsylvania, Vermont, Washington, Wisconsin and Wyoming.

"Illegal racial amalgamation is going on in Georgia at an alarming rate. There are many Georgia born mulattoes whose complexion is as white as any Caucasian, and who may pass for white whenever and wherever they choose to do so. This question must be considered while something may yet be done about it. The western and Pacific states did not realize the menace of Japanese immigration until the situation had reached an almost uncontrollable state. By heroic measures and almost at the risk of precipitating war, they checked future immigration; but they still have on their hands the millions who came before they woke up. How much better it would have been if they had taken the same action 50 years earlier.

"The Georgia law draws a weak line between white and colored by classing mulattoes who possess one eighth or more Negro blood as colored, leaving those who possess less than one eighth Negro blood classed as white. This is woefully inadequate. When we enact a law which classes all mulattoes as colored who have any trace of Negro blood in their veins (as I hope we will do this year), and when we have taken every legal precaution possible in this state, we will still be in almost as perilous a position with reference to amalgamation as we are now. Migration from one state to another is unrestricted and a citizen of one state is guaranteed the same rights and privileges in another state as the citizen of that other state.

"With transportation facilities convenient, as they are, rapid and in the reach of all, the mulatto or black Georgia Negro who is displeased with Georgia laws can go in one day to a state where he may marry a white man. and rear a family of mulattoes; and the legally born near white mulatto who has been bred up so close to the white line that the Negro characteristics are not apparent, may leave his northern home and reach Georgia in one day where he, being unknown, may palm himself off as white and marry into the white race here.

"With transportation as easy and rapid as it is today, for all practical purposes, the boundary line of Georgia is the boundary line of every state. Development of transportation has brought them to our very door. With nearly one half of the racial amalgamation, which is an indisputable fact, and with the great number of Negroes going to and coming from that 'promised land,' which is another indisputable fact, what does the future hold for us if we maintain an indifferent, lethargic attitude? If the problem is ever to be faced, and the situation corrected it must be done now before irreparable damage is done, and before matters reach a stage where we will be helpless and our belated efforts futile.

Appeal Is Broadcast

"Other states have recognized the danger, and have taken and are taking action to combat it. Virginia has enacted a strong racial integrity law and has printed and circulated throughout other states in the union over sixty thousand copies of a booklet appealing to other states to preserve racial integrity in so far as it can be done by law and pointing out the danger of racial amalgamation. This booklet is issued and distributed by the bureau of vital statistics, state board of health Richmond, Va., and every person interested should write to Dr. W. A. Pleckner state registrar, at that address for a copy of it. I quote the following from this booklet:

" 'In the lifetime of some now living we may expect the present 12,000,000 colored population to increase to 20,000,000 or possibly 30,000,000 and perhaps to 100,000,000 during the next century, to say nothing of the prolific Mongolians who are already firmly established upon our western coast.'

"I quote the following from another portion of this booklet:

" 'Dr. Frederick L. Hoffman, [illegible] negenics in race and state, volume 2, 1923, quotes Professor A. E. Jenks of the University of Minnesota, who with an asisstant, made a study of racial intermixture by marriage in St. Paul-Minneapolis. Professor Jenks describing a club says: 'This club known as the 'Manassas Club' and has about 200 members in the twin cities its only rule for eligibility being that the Negro seeking admission have a white wife.'

" 'The only objection raised to this horrible situation,' says Professor Jenks, 'is raised by the black women whose chief objection is that such marriages deprive a black girl of the opportunity of marrying a worthy black man.'

Virginians Lead Fight

"Honorable John Powell an eminent statesman of Richmond, the father of the Virginia racial integrity bill, has consented to address the Georgia legislature on this subject at the beginning of the session, and it will be well worth the time of every advocate of racial purity to hear this address. In his letter of acceptance Mr. Powell says:

" 'It is a great encouragement to learn of the probability that your general assembly will shortly enact a racial integrity law. I shall deem it a privilege to be of any assistance possible to you in the matter; especially, as the idea embodied in our Virginia law first occurred to me in Atlanta during the course of a conversation with a former governor of Georgia'.

"Viewed from an ethnological standpoint, we have in America one of the most debasing spectacles imaginable. We have whites breeding legally and illegally with Negroes, Chinamen, Japanese, Greeks, Italians, West Indians, Syrians, Cubans, Mexicans and every other known race or color. If the white race survives in America, it will be only through the mercy of God, and not through our own efforts, if the past is any indication of what the future will be. This situation is encouraged by the reasonless, artificial, idiotic sentimentality which clasps its hands unctuously and says: 'Throw down the bars. We are the melting pot of the world.' The county would be benefited if advocates of this maudlin doctrine could be put in an actual melting pot which is in good working order with the fire hot.

"One thing is certain, and that is that a solution of the problem cannot be accomplished by the people of any one state. However, each state can do much to maintain the racial purity of those within its borders.

"Dangers" Are Outlined.

"The greatest present danger to the people of Georgia is the danger of unwittingly permitting a near white mulatto to marry into our families. This is a misfortune which can befall the high as well as the low, the rich as well as the poor. The social standing and wealth of the Rhinelander family did not prevent their son from marrying a near white mulatto woman. To personally know of one secret order lodge in the city of Atlanta which recently initiated two near white mulattoes, believing them to be white men, and accepted them as members for quite a while until through accident it was discovered that they were mulattoes. They passed as white men socially, in business and in every other way. Any man who is accepted as a member of

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a lodge will, as a general rule, be accepted in the homes of members of that lodge.

"The danger from this kind of deception will increase as the number of near white mulattoes increase. This can be very effectively guarded against by enacting a law which will be introduced at the next session of the legislature providing that no person can be classed as white who has any quantity of Negro blood in his veins, and providing more fully for the registration of births, and the keeping of a permanent record of the same, and providing for full and complete information as to place of birth, color and antecedents to be given by each couple who apply for marriage license, and requiring such application for marriage license to be investigated before the license is issued. This will enable the official issuing the marriage license to check the information given in the application against the information given in the birth report, and prevent any proposed marriage between a white and a mulatto who looks white. It will keep all mulattoes and their descendants out of the white class forever; the permanent record of their antecedents will prevent their ever graduating from the colored to the white class.

"How we handle the problem of near white mulattoes born in other states and migrating to this state is a problem yet to be solved, and one that cannot be solved without the co operation of other states."

COLOR BAR SPURNED BY GIRL

New York, Nov. 13.—Insisting that he is a member of our group and refusing to be married as a white man, ultimately caused a bomb shell to be tossed into the lily-white sections of Greater New York and northern New Jersey Thursday when William E. Jackson, Columbia university graduate and reputed to be one of the wealthiest men of Montclair, N. J., announced at the marriage license bureau in the municipal building of this city that he positively was not a white man.

Mr. Jackson, who was a star on the Columbia football team for two years, is head of the Montclair Construction company, president of several prominent business men's clubs, a leader in business and political circles and one of Jersey's wealthiest business men, has always been looked upon by prominent members of the opposite race as a white man.

The revealing of his African blood was brought about when he disregarded the objections of the beautiful Miss Helen Burns, 21-year-old white girl, of 16 Walnut terrace, Bloomfield, N. J., his bride-to-be, and insisted that if she married him, she must marry him as a "Colored man."

Never Denied Race

Though Mr. Jackson has moved about in white circles for many years, he never wantonly denied his Race. The color question was a secondary matter to him. He was a successful business man and associated himelf with business people. It was at a little business men's social about a year ago that he met Miss Burns. They immediately fell in love with each other and from then on were continually seen together.

Finally the question of marriage was discussed. Jackson informed Miss Burns that though he loved her he could not marry her because he was not white. Such a remark only inflamed Miss Burns' love and the date of marrying was immediately set.

It was last Thursday that they motored to New York to secure their marriage license. Peculiar as it may seen and as ridiculous as it is, on the application blank is a space to be filled in which it is asked whether the applicant is "black or white." Bending over her intended husband's shoulder as he was making out the application, Miss Burns asked Mr. Jackson not to say he was "black" because of the comment it would cause. Mr. Jackson disregarded her objections and made it known that if she married him at all, she should know of his ancestry.

Clerks Amazed

After the application was handed in and the license granted, the attendants in the license bureau gazed in amazement at Mr. Jackson for claiming he was other than white.

The newspapers were notified and reporters called at Miss Burns' home for an interview. The bride's parents were not surprised to learn that Mr. Jackson was not white, for they had always welcomed him into their home.

Contrary to white newspaper reports, it was learned Mrs. Burns was well aware that Jackson was not white, and despite this fact she and the rest of the household had always welcomed him to their home. On numerous occasions he has been the guest of honor at exclusive social functions given by the Burns family.

"I have never objected to my daughter's association and admiration for Mr. Jackson," said Mrs. Burns, "and he has always been treated as any gentleman should be in our home. His refinement and noble character have caused me to wonder why certain newspapers have attempted to create such an excitement over his marriage to Helen."

The bride became irate over the gossip and newspaper publicity given the courtship and marriage. "I want him and I'm going to marry him," she told reporters. "I'm tired of going around with 'fake-eaters' and 'shieks.' They are all a silly bunch of fools. Mr. Jackson is a fine man, gentlemanly and courteous, and he thinks and plans worthwhile things. He is a true man in every sense of the world and I love him, not despite, but because of the fact that he is not white."

Miss Burns is strikingly attractive and a college graduate. She is a member of one of the oldest families in Bloomfield and her father, Peter Burns, is an official of the Prudential Insurance company of Newark, N. J.

Mr. Jackson was born in New York 34 years ago, the son of Andrew and Bessie Bacon Jackson. His father, who is now a prosperous banker in Brooklyn, came to America from Ireland 42 years ago. William has an uncle who is a judge in Dublin. Though his skin is as white as that of any white man that ever lived, he has never denied his race. He went to Lincoln university and has a brother, Johnnie Jackson, who conducts a restaurant in Harlem at 133d St. and Seventh Ave.

After graduating from Columbia university, Jackson went in business in Montclair. He is considered to be one of the most prosperous business men of the city. He owns a vast amount of real estate and, as evidence that he has never shunned his people, in his home at 18 Lexington Ave., Montclair, live two Race families.

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Georgia.

WIDE INTEREST IS AROUSED IN RACE INTEGRITY BILL—DR. SAM SMALL, OF CONSTITUTION STAFF, DISCUSSES QUESTION

The proposition of Representative Davis, of DeKalb, to enact in Georgia a law "to safeguard the integrity of the white race" by prohibiting inter-marriage between a white person and another having any admixture of other blood than Caucasian, will bring to the front of discussion some exceedingly interesting theories and facts.

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He is to base his proposed law upon the recent Virginia statute, fathered by Honorable John Powell, of Richmond, who, in support of his bill, told the legislature that "there is an enormous increase in numbers of people with negro blood," and that in 45 minutes at one street corner in Richmond he was passed by "over 200 Negroes of whom only five black and in addition, by over 30 whom he could not certainly state whether they were white or black!"

Atlanta Ga. 7-2-25

The Virgini aLaw

Mr. Powell got his law and is to explain it to the Georgia legislators. It reads:

"It shall hereafter be unlawful for any white person in this state to marry any save a white person, or a person with no other admixture of blood and American Indian. For the purpose of this Act, the term 'white person' shall apply only to the person who has no trace whatsoever of any blood other than Caucasian; but persons who have one-sixteenth or less of the blood of the American Indian and have no other non-Caucasian blood shall be deemed to be white persons All laws heretofore passed and now in effect regarding the inter-marriage of white and colored persons shall apply to marriages prohibited by this Act."

What About Enforcement?

That is a pretty plain law and fairly aims at the evil intended to be prohibited; but does it?

In a recent book on "The Menace of Color" this Virginia law is discussed and concerning it this statement is reported:

Atlanta Independent 7-2-25

"The registrar of vital statistics in that state has recently announced that he notifies the state law offices of all such cases as come to his notice. He remarked that none of them had been taken into court, a fact which suggests that the legal authorities regard this law as impracticable. Its enforcement would involve much trouble to innocent people. If it were discovered that the husband of a white woman had a slight trace of Negro blood, although she might have married in ignorance of the fact, her marriage would be void and her children would be bastards.'

It will be in order for Mr. Powell to explain the benefit of having a law that the officials are afraid to enforce. Certainly it is imposing a delicate and dangerous duty upon prosecuting officers when they are required to accuse men or women of having Negro blood in their veins—on suspicion or rumor alone. You can scarcely imagine Solicitor General John Boykin starting such a prosecution in Atlanta without documentary proof in his hands!

What About Evolution?

Representative Davis should be careful, also, how he stirs up the scientific evolutionists by his bill. According to their theory the progressive evolution of the human animal demands racial miscegenation. In the work to which I have referred, written by a professor of geology in a Scottish university and published this year, the statement of the case as to our American race problem is as follows:

"That the fate of the American Negro will be absorption in the white population is considered probable by many American observers . . . The race amalgamation may take place on one of two lines. The Negro race may spread over most of the United States by continued northward migration; and its absorption would then make the people of the United States as a whole something between octaroons and decaroons. The alternative process would happen if renewal of the old northern feeling led to the Negro being confined mainly to the south; the amalgamation there would result in a race with a higher Negro population, and the bulk of the population of the southeastern states would be between mulatto and quadroon."

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ABOLISH MARRIAGE!

Representative J. C. Davis of DeKalb county, Georgia, is up in the air about racial amalgamation in this country. He, with his rare foresight and discriminating vision, sees America rushing headlong into a state of oneness, that is, that all races on this continent will eventually unite, and in a million years, perhaps, fuse into one—and that one he calls a mongrel.

Because of this great fear and Mr. Davis' all-consuming interest in the integrity of the white race and its exclusive rights to America, he is introducing in the next session of the Georgia legislature a bill to prevent the intermarriage of races and to classify mulattoes as "Negroes" in order to keep them out of white homes. Too many mulattoes, shrieks Mr. Davis, are coming into this state from other states and are palming themselves off on white people as white. In this manner they gain admittance to the best homes and soon marry into white families, and are lost.

We don't blame Mr. Davis for becoming alarmed at the situation, but we fear he

has started too late to have any lasting effect on it. He should have started during the harrowing days of slavery, when his ancestors were breeding mulattoes with slave girls—then he could have been certain that there was no African blood coursing through his veins. As it stands now, he cannot know. There is no means of him knowing that he did not marry a girl with African blood that flowed through the veins of one of his aristocratic forebears.

He has cause to worry. But when he whines about a marriage law in Georgia, he knows that that would not stop miscegenation. He knows it because he knows that those who make the laws in his state are not bound to abide by them, and they do not. It is traditional in the South that laws are not made for white people. Mr. Davis tries to befuddle his sentimental constituents with the slush that intermarriages are responsible for the great number of mullatoes in this country. He refers to a Manassas society in Minnesota in which the only rule for eligibility is "that the Negro seeking admission have a white wife."

We would like to ask Mr. Davis what is the rule for eligibility to the mullato class in his state? Is it not that one must have a white father and an unwed black mother? Then why the marriage law? Why start trying to classify persons along racial lines as long as a white judge, or a colonel, or a plantation overseer insists on cohabiting with his cook or field woman?

We agree that amalgamation is going on at a rapid rate, but we do not agree that such is the case in northern states where there are no laws against intermarriage. There are more mulattoes in the state of Georgia than there are in the entire 20 states in which intermarriage is allowed. How does Mr. Davis account for that? It is true that time will see America fused into one race—that is inevitable at the rate white people are going now.

And if there are mulattoes who may "cross the line," why shouldn't they? It is the only way they can get justice, and forget the shame heaped upon them by white people responsible for them. That is why we stand for intermarriage laws; not to encourage intermarriage, but to protect the girl of our Race in the South who has no redress when approached by a white man. Those are plain facts. If Mr. Davies seeks to insure the integrity of the white race, let him start a drive against his friends reverting to the beast with their serving girls and others whom they can approach. If that is impossible, then let him take steps to abolish marriage altogether—then all children will be on an equal footing at the outset!

WIDE INTEREST IS AROUSED IN RACIAL INTEGRITY BILL

BY SAM W. SMALL.

The proposition of Representative Davis, of DeKalb, to enact in Georgia a law "to safeguard the integrity of the white race" by prohibiting intermarriage between a white person and another having any admixture of other blood than Caucasian, will bring to the front of discussion some exceedingly interesting theories and facts.

He is to base his proposed law upon the recent Virginia statute, fathered by the Honorable John Powell, of Richmond, who, in support of his bill, told the legislature that "there is an enormous increase in numbers of people with negro blood, and that in Richmond at one street corner in Richmond he was passed by over 200 negroes, of whom only five were black, and in addition, by over 30 whom he could not certainly state whether they were white or black."

The Virginia Law.

Mr. Powell got his law and is to explain it to the Georgia legislators. It reads:

"It shall hereafter be unlawful for any white person in this state to marry any save a white person, or a person with no other admixture of blood and American Indian. For the purpose of this act, the term 'white person' shall apply only to the person who has no trace whatsoever of any blood other than Caucasian; but persons who have one-sixteenth or less of the blood of the American Indian and have no other non-Caucasian blood shall be deemed to be white persons. All laws heretofore passed and now in effect regarding the inter-marriage of white and colored persons shall apply to marriages prohibited by this act."

What About Enforcement?

That is a pretty plain law and fairly aims at the evil intended to be prohibited; but does it?

In a recent book on "The Menace of Color" this Virginia law is discussed and concerning it this statement is recorded:

"The registrar of vital statistics in that state has recently announced that he notifies the state law offices of all such cases as come to his notice. He remarked that none of them had been taken into court, a fact which suggests that the legal authorities regard this law as impracticable. Its enforcement would involve much trouble to innocent people. If it were discovered that the husband of a white woman had a slight trace of negro blood, although she might have married in ignorance of the fact, her marriage would be void and her children would be bastards."

It will be in order for Mr. Powell to explain the benefit of having a law that the officials are afraid to enforce.

Certainly it is imposing a delicate and dangerous duty upon prosecuting officers when they are required to accuse men or women or having negro blood in their veins—on suspicion or rumor alone. You can scarcely imagine Solicitor General John Boykin starting such a prosecution in Atlanta without documentary proof in his hands!

What About Evolution?

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URGES PRESERVING OF PURITY OF BLOOD.

Editor Constitution: It appears that there is a very constructive program outlined for the approaching session of the general assembly—one that if carried out without the usual wrangling will mark the beginning of a new and fairer day in Georgia's history.

I am especially interested in the racial integrity bill, sponsored by Representative Davis. I believe it is high time for those in authority to concern themselves about the future security of our posterity, and we can help our lawmakers by letting them know our attitude toward this bill.

Assuredly, no one who possesses his wits would arrive at a different conclusion than that of Mr. Davis concerning amalgamation, after a little sober thought and reflection on the history of civilizations that have declined through race amalgamation. Mr. Davis pointed out that the composition of the race that shall dwell here in the future, depends wholly upon our stewardship as the guardians of the race blood and institutions.

There is no denying that "blood tells" in man as in animals, and it behooves us to maintain the virgin purity of the Caucasian blood in our veins, else the remnant of our race, a few centuries hence will very justly condemn us for our gross, stupid negligence. College professors and statesmen would do well to concern themselves more with those things that are contributing toward the dissolution of our race instead of what has contributed to our evolution. Let eugenics occupy our thoughts more, and silly controversies over race origin less. We should be more concerned about where we are going, than where we have been.

A great responsibility rests upon the press, because of its great influence in crystallizing public sentiment, and I hope that all the weight of its mighty power may be enlisted to help put Mr. Davis' bill through.

L. V. WEBB.

Alpharetta, Ga., June 25, 1925.

"MAGNA CHARTA OF BASTARDY."

Savannah Tribune.—It has been left to the Rev. H. C. Kingsley of Cleveland to create a phrase that was at once catchy and convincing. It will ever be referred to by the knowing ones when questions similar to the one compelling its use arise. It was at a hearing before the judiciary committee of the Ohio legislature in consideration of the bill prohibiting the intermarriage of colored and white people. Rev. Kingsley was the last one of the speakers and he reached the climax when he denounced the bill as a "Magna Charta of Bastardy." The bill died in the committee.

Amalgamation—1925. Illinois.

RICH GIRLS AND ESCORTS STAGE GREAT BATTLE

Colored Youths and White Maidens Dispute About Who's Who

Edward Marshall, 3241 Wabash avenue, and Burton Bernard, 3302 State street, had a date. That was Saturday. They were to take pretty Tommie Casselberry, a sixteen year old white girl and her chum Mrs. Josephing Young to a moving picture show. Mrs. Young is only sixteen herself despite the high handled title that she assumes.

The boys all dolled up in their Sunday best set out with the girls and all looked lovely. Oscar Staderker, a friend of the Mrs., happened upon the scene and seemed slighted when they refused to inform where they were going. They further hurt his feelings when they told him that it was none of his business and that they could get along without his company. The address was delivered by Mrs. Young. Oscar didn't think that an old friend should be treated that way so he proceeded to slap her face. The other boys took up her battle and soon all were engaged in bloody combat. Officer Wahl came along and put all the participants in jail. He seemed a bit peeved that the girls should be fighting about which one of a group of—well—escorts should accompany them to a show.

Parents at Trial

When the case came up for hearing in one of the municipal courts the parents of all concerned were present. The fathers of both girls are wealthy. Upon their plea that no record be made of the case, together with a promise from the boys that they would stay away from the girls, the court discharged the fighting quintet and bade them be more peaceful in the future.

3000 Have White Wives In Chicago

Oklahoma City, Okla.—Over 3,000 colored men in Chicago have white wives to whom they are regularly married, declared Lucy Trigg-Davis, white, Imperial lecturer of the women of the Ku Klux Klan in a lecture here. She advocated capital punishment for whites who married colored.

Amalgamation - 1925

Iowa.

BLACK LAWS THREATEN MID-WEST

IOWANS FIGHT PASSAGE OF INTERMARRIAGE BILL

Armed with a mass of facts, figures, and law calculated to show that the Longe intermarriage bill, which has passed the house and is now pending before the senate, should not become a law, the Des Moines Branch of the National Association for the Advancement of Colored People appeared before Judiciary Committee No. 1 of the senate Thursday afternoon and vigorously protested against the bill.

Fraternal Woman Protests

Mrs. S. Joe Brown spoke in behalf of the colored women of the State. She reviewed the history of the N. A. A. C. P. and the State Federation of Colored Women's Clubs and the principles these organizations sought to imbue into the minds of the members in order that they might make the most of the opportunities of modern times. She said they were opposed to the bill on the ground that it tended to degrade the Negro women. She spoke of the record of outstanding Negro educators, poets, soldiers, and statesmen, comparing them with those of the white race, and urged that senators think of these splendid people before voting to place a stigma upon the women of their race.

Amalgamation—1925

Kentucky.

COURT UPHOLDS WHITE MAN'S WILL

$100,000 Estate Goes To Colored Son and Mother

When it was announced the white relatives of John T. Hughes, who left his money to his Colored son and that son's money were going to contest the will it was said on all sides a white jury would decide against the Colored defendants. But after four days of bitter fighting the white jury decided in favor of the Colored people. The story is best told by the Lexington Bureau of the Louisville Courier-Journal, which is as follows:

(Associated Press.)

Lexington, Ky., May 27.—The jury in the John T. Hughes will case today returned a verdict declaring the paper in controversy to be the last will and testament of Hughes. He left the bulk of his large estate to Ellen Davis, a Negro housekeeper and other servants.

The jury was out only twelve minutes.

The will devised farms to Ellen Davis and Alex Rankin, aged Negro servants of Mr. Hughes, and to Robert Henry Hughes, natural son of Ellen Davis and Mr. Hughes. After making bequests to churches and to relatives and friends, the wealthy landowner and stockman made the Kentucky Female Orphan School, Midway, the residuary legatee, which means the institution will receive approximately $100,000.

An appeal will probably be taken.

Col. Robert B. Franklin, of the law firm of Franklin, Talbot & Chapman, representing the contestants said this morning.

Robert Henry Hughes, one of the principal beneficiaries of the will was outside the room when the jury returned, but his mother, the aged Ellen Davis, was seated in the court room when the verdict was read. She did not restrain her joy at the result, rocking back and forth in her chaiir and smiling happily.

Robert Henry Hughes, returning to the court room, went at once to his mother's side and patted her on the back affectionately, as dozens of friends, many of them white people, came by to congratulate her.

The mother and son said they had not decided whether they will move to the Hughes home, "Elkton," which now comes into their possession, together with the fine Bluegrass farm on which it stands.

The house is a beautiful colonial residence of twelve rooms, filled with costly antique furniture, china and silver and hung with the Hughes family portraits.

Lexington, Ky., May 27.—A stooped little Negro woman, past 80, and her son, who is 62 years old, sat in the Fayette Circuit court-room here today and listened to the verdict of a jury giving them the right to several hundred acres of the best land in the Bluegrass country, valued at $250,000.

The jury upheld the will of the late John T. Hughes, wealthy Fayette County recluse, who bequeathed his real and personal property to Ellen Davis, for many years his housekeeper, her son, Henry S. Davis, and another aged Negro servant. The residue of the estate, comprising approximately $100,000, will go to the Kentucky Female Orphan School at Midway, which today held its seventy-sixth commencement.

The Negro woman, it was brought out in the testimony, was a slave girl belonging to Mr. Hughes' mother before the War Between the States. When she was 16 years old she had a son by Mr. Hughes and since then has lived in his home at different periods. The son, Robert Henry Hughes, unless the will is carried to a higher court and broken, ultimately will receive all the real estate, making him one of the wealthiest Negroes in the State.

The will provides that the "home place," which was left to Ellen Davis is to go to the son at her death, and another smaller farm, left to another servant, also will go to the son at the death of the old Negro.

There were some 300 heirs-at-law of Mr. Hughes, although fewer than 100 of them were parties to the suit.

ADMITS NEGRO IS SON OF LATE KY. TURFMAN

May Cause White To Lose Contest Of Will Involving $300,000 Estate Left To Colored Servants

Special to The Argus.

LEXINGTON, Ky., May 20. It was revealed here in open court in the legal battle of the white relative of John T. Hughes, late Kentucky turfman of considerable wealth, contesting his will, which left the bulk of his fortune to three of his Negro servants, that one of these colored servants, Robert T. Hughes, was the natural son of Hughes by another Ellen Davis. The revelation by the counsel for the defendants practically wins the case for the latter.

Hughes, who died last August, at the age of 84, left his stately mansion and 273 acres of land to Ellen Davis and all other things that might be on the premises. To Robert Hughes he left 160 acres of land, and to Alex Rankin, his other colored servant, 96 acres of land. The total value of the land willed his servants is estimated at $250,000.

Mrs. Davis was bought by Hughes parents in slavery and bore a son to the late Kentucky turfman, while 16 or 17 years of age. Since the birth of her son she married a colored man by the name of Davis.

TURFMAN'S KIN IN COURT TILT OVER HIS WILL

Crossed Color Barrier, His Lawyer States

Lexington, Ky., May 22.—White citizens of this city are up in arms over the will of John T. Hughes, wealthy white turfman, who died at his home last year. The wealthy turfman's life secret has been bared in circuit court here.

Admission was made by a lawyer in a statement to the court that Hughes was the father of a son by Mrs. Ellen Hughes-Davis, a woman of the Race, and as the result of this statement a long drawn battle for the estate is being fought.

The first gun to be fired was that of Ella Fennell, representing the heirs-at-law of Hughes. She has through her attorneys filed suit in the Fayette circuit court to break the will of Hughes.

Dies at Age 84

Hughes died, Aug. 1, 1924, at the age of 84. Four months before he died he made the will and signed it in a hospital in the presence of George B. Hunt (white) and W. F. Warren (white). When the will was probated it was found that after making a few bequests to friends and relatives, he had left to Mrs. Davis, who had been bought by his mother as a slave before the Civil war, the home farm consisting of 273½ acres, together with all the household furnishings, farm implements and work stock.

To Robert Henry Hughes, admitted in court by J. R. Bush (white) of counsel for the defendants to be the natural son of Hughes, he left 160 acres.

To Alex Rankin, "My old, faithful Colored man," Hughes left a place consisting of 96½ acres, with the provision that it go to Robert Henry Hughes upon the death of Alex Rankin.

Son Worth $250,000

Robert Henry Hughes is also in line, according to the provisions of the will, to receive the home place upon the death of his mother, Ellen Hughes-Davis, so that he will ultimately receive if the will is upheld 530 acres of blue-grass land, worth $250,000 or more.

It is the contention of attorneys for Mrs. Davis that Hughes had intended to leave his property to them as early as 1872. On the other hand Robert C. Talbott, attorney for the contestants, states that he will show that Hughes was not of testamentary capacity at the time he made his will and that he was unduly influenced.

TICKET SELLER INSISTS COLORED WOMAN IS WHITE.

Two well known women whom The News will not embarrass by calling their names, went to the Brown Theater Tuesday morning to get tickets for the Roland Hayes recital. The ticket agent informed them all tickets were sold except a few seats on the platform and offered them two. They refused, saying they wanted seats in the balcony. The man said "Seats up there are for Colored people." The ladies replied they knew that and that's just there they wanted to be. The man insisted he could not sell white folks seats up there. Despite avowals they were Colored, he refused to sell them tickets.

Finally the ladies left and meeting a gentleman of thier acquaintance, asked him to buy their tickets. He did and the ladies will hear Mr. Hayes. The ticket seller is an experienced man from Macauley's, but he does not know at all.

N. Y. EVENING WORLD
MAY 28 1925

Aged Negro Woman and Son to Share In $600,000 Estate of Kentucky Turfman

Jury Upholds Will of John T. Hughes, Wealthy Farmer

LEXINGTON, Ky., May 28.—Ellen Davis, eighty-four-year-old Negress, is apparently sure she is the wealthiest woman of her race in the South.

A jury in Circuit Court yesterday upheld a will made by John T. Hughes, wealthy turfman, in which Hughes left to Ellen Davis and Robert Henry Hughes, their son, and another Negro the bulk of an estate believed worth $600,000. It was said last night by a member of counsel for contestants the finding may be appealed. The jury deliberated 12 minutes

Ellen Davis receives 273½ acres of the best land in the blue grass country, besides the Hughes mansion and its contents. Her son, Robert Henry Hughes, will receive a 160-acre farm in the same neighborhood. Alex Rankin, "My old faithful colored man," as Hughes says in his will, receives ninety-six acres. Some bequests go to relatives of Hughes, and the Midway, Ky., orphan school will receive $100,000.

Hughes and Ellen Davis were the same age. She lived at his home until his death last August. Robert Henry Hughes, her son, is more than sixty.

The mother and son said they had not decided whether they will move to the Hughes home, "Elkton," which now comes into their possession together with the farm on which it stands. The house is a beautiful colonial residence of twelve rooms, filled with costly furniture, china and silver, and hung with the Hughes family portraits.

Ellen said she did not care to make any statement about the case, "except, of course, that I am mighty glad."

Hughes left $100,000 to the Kentucky Female Orphan school at Midway and the remainder to Ellen Davis, Negro housekeeper, and other servants. An appeal probably will be filed, attorneys for the estate said.

A home in the Bluegrass farming section, described as a beautiful colonial residence of 12 rooms, filled with costly antique furniture, china and silver, now goes to the Negro housekeeper, and to Robert H. Hughes, natural son of Hughes and Ellen Davis. Dozens of friends, many of them white persons, congratulated the aged Negress in court.

The farm land and property which goes to the Negroes is valued at approximately $200,000.

UPHOLD WILL GIVING $200,000 ESTATE TO HIS NEGRO SERVANTS

Lexington, Ky., May 27.—(AP)—A verdict upholding a bequest of the bulk of his estate to his colored servants was returned here today when a jury unanimously agreed that John T. Hughes, wealthy Kentuckian, made his final will on March 28, 1924. In

White Father's Bequest of $250,000 Upheld By Court of Appeals

Lexington, Ky., Dec. 15.—The Kentucky Court of Appeals, in a series of opinions handed down today at Frankfort, affirmed the Fayette Circuit Court in sustaining the will of the late John T. Hughes, of this county, according to an Associated Press Dispatch. The case was styled Bayless vs. Hughes.

The willl was carried to the higher court after the Circuit Court here last May 27 upheld the write as valid and decided Mr. Hughes was in his right mind and was not unduly influenced when he made the will, in which he left an estate valued at more than a quarter of a million dollars to his Negro housekeeper, Ellen Davis, and their son, Robert Henry Hughes. A bequest of $100,000 was made by Mr. Hughes to the Kentucky Female Orphans' School a tMidway, and a small farm was left to Alex Rankin, aged Negro servant of Mr. Hughes.

The jury which heard the case here last spring deliberated lless than 12 minutes in reaching a verdict upholding the will after listening to evidence for nine days.

The action of the Court of Appeals today brings to a close one of the most sensational and dramatic trials ever to have been heard in the courts here, and by this action, a Negro woman, stooped and wrinkled, past 80 years old, and her son by a white father, came into clear title of some of the richest land in the Bluegrass country. By the terms of the will, at the death of Ellen, the entire estate is to go to the son, a horseman.

According to the testimony brought out in the trial of the suit to break the will entered by distant relatives of Hughes, the old Negro woman, chief beneficiary of the wil, was a slave girl owned by Mr. Hughes' mother before the war between the States, and Robert Henry Hghes, the other main beneficiary, was the son of Mr. Hughes by the slave girl. This was not denied by either side during the trial. After obtaining her freedom by the emancipation proclamation, the former slave girl was married to a Negro man named Davis but later went back to the Hughes estate to serve as housekeeper for Mr. Hughes. The son, it was said, was sent abroad to be educated.

Among the holdings of the late Mr. Hughes inherited by the Negroes is "Elkton," the Hughes family home, a rich Bluegrass farm containing a 12-room cononial residence filled with costly furniture, china, and silver and hung with portraits of the Hughes family.—Louisville Courier Journal.

Amalgamation—1925. Michigan.

MICHIGAN SOLONS REJECT VICIOUS MEASURE BY FAILURE TO CONSIDER

House Bill No. 93 Dies Natural Death in Hands of Judiciary Committee

Lansing, Mich., May 21.—The anti-intermarriage bill introduced in the recent sesson of the Michigan Legislature, suffered a painless death in the Committee on Judiciary.

The bill, which was introduced early in the session was referred to the Judiciary Committee of the House of Representatives. The Legislative Committee of the Lansing organizations, the N. A. A. C. P. branches of Michigan and the political clubs immediately went to work and brought pressure to bear which resulted in the bill being tabled indefinitely. The adjournment of the session assured Michigan colored people of another victory over the prejudiced element in the state who want to refuse to colored women the protection the present laws offer.

Would Prohibit Inter-Marriage

"To prohibit and declare void marriages between white persons and Negroes, and to provide penalties for the violation of this act,

"The People of the State of Michigan Enact:

"Section 1. It shall be unlawful for any person of Negro blood to marry any white person, or for any white person to marry any person of Negro blood, and all marriages hereafter solemnized between such person shall be absolutely void.

'Section 2. Any person who shall knowingly marry in violation of the provisions of section one of this act, shall, upon conviction before any court of competent jurisdiction, be punished by a fine of not exceeding one hundred dollars or by imprisonment in the county jail not exceeding ninety days, or by both such fine and imprisonment in the discretion of the court." House bill No. 93 introduced by Representative McEachron.

Twenty-nine states forbid intermarriage between the races.

The general rule with reference to these inter-marriages is that the descendant of a Negro to the third generation, inclusive, is colored, though one ancestor in each generation is white. Such persons may not legally marry white persons. In Nebraska and Virginia the law prohibits persons with one-fourth or more Negro blood from marrying pure whites. Georgia sets no limit, but prohibits marriage between white persons and 'persons of African descent forever.' Louisiana forbids the marriage of whites to "persons of color."

The statutes of Michigan express ly declare that marriage between white persons and Negroes is valid.

KLAN MARRIAGE BILL LOST IN MICHIGAN

Measure Would Have Prohibited Intermarriage Of The Races

VICTORY DUE TO N. A. A. C. P. VIGILANCE

Freedom Of Marriage Yet Exists In 19 States Of Union

Lansing, Mich.--Through the efficient work of the joint legislative Committee of the Lansing Branch of the N. A. A. C. P. and the Douglass Club of Lansing, the anti-intermarriage Bill introduced in the session of the Michigan Legislature which adjourned May 2nd, suffered a quiet and painless death in the Committee. 5-16-25

The Bill was introduced early in the session and was referred to the Judiciary Committee of the House of Representatives. The Lesislative committee of the Lansing organizations immediately aroused the political clubs and N. A. A C. P. branches in the State, and influence was quietly brought to bear which resulted in the Bill being tabled indefinitely. The adjournmentof the session assures Michigan Colored people of another victory over the large Klan element in the State.

Similar Laws In 29 States

Marriages between colored and white are prohibited in all southern states and in Arizona, California Colorado, Delawere, Idaho, Indiana Montana, Missouri, Nevada, Nebraska, N. and S. Dakota, Oregon Utah and W. Virginia, in all 29 states.

Put Colored Women At Disadvantage

The bill provided that any persons of the two races who intermarried should be subject to a fine of $100 or less and imprisonment for 90 days or less. Their mariage was to be absolutely void.

The N. A. A. C. P. claimed such a law put all cloored women at a disadvantage in that they were the prey of white man who could not be forced to marry them.

MICHIGAN ANTI-INTERMARRIAGE BILL DIES

(Preston News Service.)

LANSING, Mich., May 25.—Through the efficient work of the joint legislative committee of the Lansing Branch of the N. A. A. C. P. and Douglass Club of Lansing, the anti-intermarriage bill introduced in the recent session of the Michigan Legislature, which adjourned in May, suffered a quiet and painless death in the Committee on Judiciary.

MICHIGAN INTER-MARRIAGE BILL DIES IN COMMITTEE

LANSING, Mich., May 23—Through the efficient work of the joint Legislative Committee of the Lansing Branch of the N. A. A. C. P., and the Douglass Club of Lansing, the anti-intermarriage bill introduced in the recent session of the Michigan Legislature which adjourned May, suffered a quiet and painless death in the Committee on Judiciary. The bill was introduced early in the session and was referred to the Judiciary Committee of the House of Representatives. The Legislative Committee of the Lansing organization organizations immediately aroused the political clubs and the N. A. A. C. P. branches of the State, and influence was brought to bear resulting in the bill being tables indefinitely. The adjournment of the of the session assured Michigan Colored people of another victory over the large Ku Klux Klan element in the State.

"To prohibit and declare void marriages between white persons and Negroes, and to provide penalties for the violation of this act.

The People of the State of Michigan Enact:

"Section 1. It shall be unlawful for any person of Negro blood to marry any white person, or for any white person to marry any person of Negro blood, and all marriages hereafter solemnized between such persons shall be absolutely void.

"Section 2. Any person who shall knowingly marry in violation of the provisions of section one of this act shall, upon conviction before any court of competent jurisdiction be punished by a fine not exceeding one hundred dollars or by imprisonment in the county jail not exceeding ninety days, or by both such fine and imprisonment in the discretion of the court." House bill No. 93 introduced by Representative McEachron.

Amalgamation—1925. Michigan.

No Anti-Marriage Law For Michigan

Means Protection For Colored Women

(Preston News Service.)

Lansing, Mich., May 22.—Through the efficient work of the joint legislative committee of the Lansing Branch of the N. A. A. C. P. and the Douglas Club of Lansing, the anti-intermarriage bill introduced in the recent session of the Michigan legislature which adjourned, suffered quiet and painless death in the Committee on Judiciary.

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National Asso'n Takes Bitter Stand Against Anti-Intermarriage

LANSING, Mich., Feb. 18—Introduction of a bill in the Michigan state legislature, which would prohibit intermarriage of colored and white people is being fought by the Lansing branch of the National Association for the Advancement of Colored People, and by the Douglas Republican Club, it was announced today. C. A. Campbell, chairman, of the local N. A. A. C. P., legislative committee writes:

"This bill is a repetition of the effort made a couple of years ago by the Klan element in the state and you will recall that we were successful in having it killed in the Committee without a great deal of publicity.

"The day after the bill was introduced, this special committee of the local branch sent copies of the bill and the enclosed letter to every corner of the state. At the same time, pressure is being brought to bear upon members of the Judiciary Committee and Representatives, and at the present the outlook for a successful suppression of this measure is very favorable.

The letter sent out by the Lansing branch of the N. A. A. C. P., jointly with the Douglas Republican Club, asks that telegrams opposing the measure be sent to state senators and representatives.

The bill provides for a $100 fine and 90 days imprisonment for "any person who shall knowingly marry in violation of the provisions," of the act and declares that such marriages shall be declared void.

Amalgamation—1925. Minnesota.

JUDGE UPHOLDS MIXED MARRIAGES IN THE WEST

MINNEAPOLIS, Minn., Feb. 5—"Race offers no grounds for annulment of marriage," asserted Judge R. D. O'Brien, in district court, last Tuesday in denying judgment to Otis Ostmann (white), of Merriam Park, in his suit for the annulment of his marriage with his wife, Mrs Creona Ostmann. The case was bitterly contested on both sides and much interest was attached to its outcome.

Ostmann, through his counsel Gustave Axelrod, petitioned the court to release him from his marriage because he had discovered that his wife was not white and that she had deceived him. Attorney Axelrod contended that race was sufficient grounds for annullment when it had been definitely proved that the misunderstanding was brought about through fraud and deception. He said that his client thought his wife to be white up until a short while ago when he discovered her correct racial identity.

No Fraud Intended

In replying to the charges of fraud framed by Ostmann, Attorney Swan, representing Mrs. Ostmann, pointed out to the judge that the fact in itself that his client was a member of our race was not sufficient grounds for annulment of marriage. He also showed the court that no fraud had been intended as Ostmann knew before their marriage the relatives of his wife and knew also that they were not white. The fearless judge then rendered his decision in favor of Mrs. Ostmann.

The couple were married last November and had lived very happily together, until a few weeks ago. Ostmann is of a very aristocratic family and lived in the exclusive Merriam Park district, where his wife also lived before their separation. Mrs. Ostmann was formerly Miss Creona Beasley, of St. Paul, and is the daughter of a well known citizen.

Crowded court rooms had witnessed the trying of the case and the entire St. Paul community has watched with interest its progress The unbiased decision of a fearless judge has been applauded by outstanding citizens of both races.

RACE OF BRIDE RULED OUT DIVORCE COURT

St. Paul, Minn., Jan. 30.—"Race offers no grounds for annulment of marriage," asserted Judge R. D. O'Brien, in district court, last Tuesday in denying judgment to Otis Ostmann (white), of Merriam Park, in his suit for the annulment of his marriage with his wife, Mrs. Creona Ostmann. The case was bitterly contested on both sides and much interest was attached to its outcome.

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COURT REFUSES WHITE HUSBAND FREEDOM

Minneapolis, Minn.—On the ground that he knew his wife to be colored before he married her, Judge R. D. O'Brien, denied annullment proceedings instituted by Otis Ostman, white Mrs. Ostman, was formerly Miss Creola Beasley.

Amalgamation — 1925

Missouri.

KANSAS CITY POST

NEGRO PASTOR FINED

White Woman, Member of Flock, Also Assessed $500.

A Negro preacher's pastoral visit with a white woman member of his flock last night in a vacant lot at Sixty-ninth street terrace and Main street cost the pair fines of $500 each in the South municipal court today.

The woman is Mrs. Irene Kaiser, 19 years old, and attractive. She lives at 1317 Madison street. The preacher is the Rev. Edward C. Taylor, 25, pastor of the Holiness church of the Apostolic Faith at 2436 Vine street. Both will go to the municipal farm in default of fines.

The police also have started an investigation of Taylor's church, which is attended by white women.

Taylor and Mrs. Kaiser were charged with vagrancy when they were arrested last night, but the charge was changed today to indecent exposure. Both denied their relations were improper and insisted they merely were having a pastoral discussion concerning Mrs. Kaiser's domestic difficulties.

Mrs. Kaiser's husband, Eddie K. Kaiser, 2430 North Quincy avenue, Kansas City, Kas., testified in court he divorced his wife April 7 because she attended Taylor's church and because she went with other men. The Kaisers have a 4-year-old son.

There are eight other white women besides herself in Taylor's congregation, she told police.

Amalgamation — 1925.

Montana.

OPPOSITION TO THE MONTANA MARRIAGE LAW

LEGISLATION IS CAUSE OF ILLEGAL LIVING. CONSTITUTIONALITY OF THE PRESENT LAW TO BE TESTED

Argus-Enterprise Service

Butte, Montana, Feb. 13.—A repris al in the form of a case testing the constitutionality of a statute forbidding interarriage between white and colored people will be made by the colored societies of Montana if the state legislature does not repeal the law during the present session, C. T Jones, president of the Butte Branch of the N. A. A. C. P. announced last week.

Helena
Clarence Darrow
2-13-25

Many Live Together

"There are, by a conservative estimate, at least 20 cases of unmarried colored people and white people living regularly together as man and wife in Butte at the present, and at least a dozen cases of white people and Chinese living together in this city without sanction of the law."

"I have positive information that in several counties of the state licenses to marry have been issued to members of the colored and white races, despite the law," Mr. Jones said. "I am acquainted with such a couple, issued a license and regularly married at Fort Benton. I believe that the law is ignored by county authorities far more than is supposed."

Race Discrimination

"The purpose of the hundreds of colored people of Montana in combating this law does not lie in a desire to promote such inter-marriage it is to prevent a peculiarly bitter race discrimination," Mr. Jones declared. "Filipinos who are not citizens are permitted to marry white people; white colored people who pay millions of dollars of taxes and who try to be good law abiding citizens, are told that they may not.

"Laws of this sort have been producing and are continuing to produce wholesale free love between the two races. There are two and a half million illegitimate children in this country born of white and colored parents. I believe that the majority of illegal living together in this city between white adn colored people would be prevented if there were no such law."

Interrogated on the subject, Jeff Driscoll, clerk of the court for Silver Bow County, said that no marriage licenses are now or have been issued in this county permitting members of the whit race to marry members of either the yellow or black races. In the opinion of Mr. Driscoll, there is no equivocation in the statute concerning the matter.

Says It's Invalid

According to Mr. Jones, who was at Helena opposing the law when it was passed, the circumstances of its passage were so irregular as to bring abotu its nullification in case of a contest before the supreme court. He says it passed the senate, was defeated in the house and, after its defeat, was brought up again before the house without having been formally resurrected by the senate. Moreover a clause in it effects an ex post facto violation of marriage contracts made in other states, he declares, in that marriages contracted by colored and white people in other states are not considered valid in Montana.

MONTANA TO PROSECUTE NEGRO MARRIED TO WHITE

St. Louis Argus
5-15-25

HELENA, Mont., May 6.—Prosecution proceedings have been ordered begun here by Attorney General J. A. Fo[illegible] against John Deyer, a Negro, 28, who appeared in this city last week with a white wife, 25, formerly Laura Fuque, whom Deyer is declared to have married in Spokane Washington a day before his apprehension. A charge of violating the Montana mixed marriage laws will be placed against him. It was also declared that some action was on foot to have John L. Slattery, U. S. District Attorney, bring possible proceedings against the Negro for a violation of the Mann act. Marriages of whites and Negroes are permitted by law in Washington, but they are not recognized in Montana.